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ABSTRACT

Designed for the large corps of professionals and volunteers who work in the growing number of organizations and programs involved in international educational exchange, this book provides two important resources: (1) a comprehensive analysis of the dynamics of the youth exchange experience and the factors that come into play when providing the participants with effective orientation; and (2) a set of carefully selected materials that may be applied to the orientation of each of the principal groups involved (the participants, their natural families, and their host families) at each stage of the exchange process (predeparture, during sojourn, and post-return). The 26 resources found in this handbook are drawn from a series of orientation handbooks that have been compiled and published by the American Field Service (AFS) International/Intercultural Programs between 1981 and 1987, and represent the best ideas and orientation exercises generated by that organization. An annotated bibliography concludes the document. It is divided into five sections: (1) trainers' materials (10 items), (2) sojourners' and hosts' materials (6 items), (3) focused background readings (21 items), (4) general background readings (35 items), and (5) other bibliographies (7 items). (JB)

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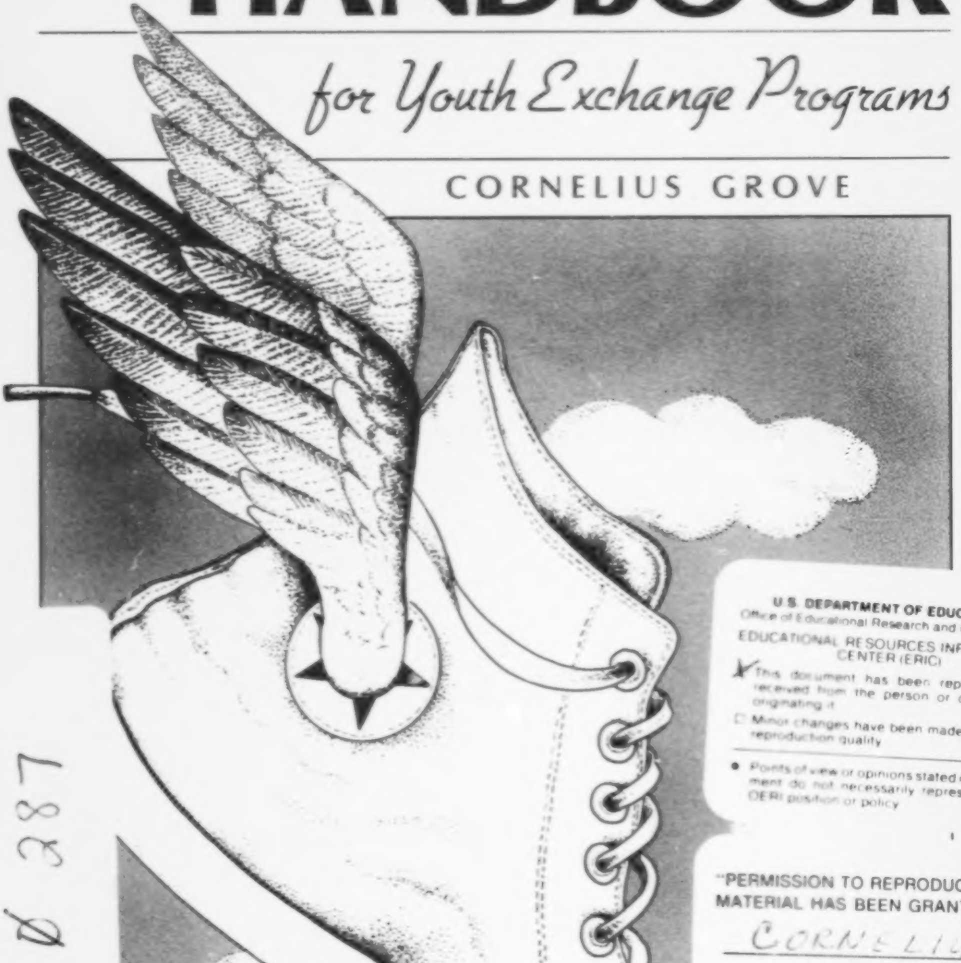
ED 313 289

ORIENTATION HANDBOOK

for Youth Exchange Programs

CORNELIUS GROVE



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ORIENTATION HANDBOOK

for Youth Exchange Programs

ERRATUM: Matrix on bottom half of page 17.
"Third Priority" should not appear in the box labeled "Unit 7."
"Third Priority" SHOULD appear in the box labeled "Unit 8."

ORIENTATION HANDBOOK

for Youth Exchange Programs

CORNELIUS GROVE
Director
The AFS Center for the Study of Intercultural Learning

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PREFACE

In preparing this handbook, I have been at pains to emphasize that the resources and recommendations it contains are potentially useful for *anyone* involved in the cross-cultural orientation of youth exchange participants, not merely for people associated in one way or another with my employer, AFS Intercultural Programs. Among other things, doing this has required me to keep references to "AFS" to a bare minimum throughout the text.

So I think it appropriate to partially redress the balance in this preface by expressing my admiration for AFS, an organization fully dedicated to doing everything within its means to provide supportive services, including a wide variety of orientation programs, for all its program participants—host and natural family members as well as adolescent and young adult exchangees.

One of the chief ways in which AFS has demonstrated this dedication has been to employ at least two full-time staff members whose chief responsibilities have been to better understand the nature and impact of an intercultural homestay experience involving young exchangees, and to develop materials and procedures for the benefit of staff members and volunteers who provide orientation events and other supportive services for all AFS program participants.

It has been my enormous good fortune to be the director of this full-time staff for ten years, a period of time during which I was encouraged to learn as much as possible about the support of youth exchange participants and to share this knowledge with others. This handbook represents the culmination of that ten-year effort.

I want to take this opportunity to extend my deep gratitude to AFS Intercultural Programs as an organization and to three AFS staff members with whom I have worked closely during most of the past decade: Don Mohanlal, my vice president; Mary Ann Zaremba, my immediate supervisor; and Bettina Hansel, my long-time associate at The AFS Center for the Study of Intercultural Learning. Without their support and good advice, this handbook would not have been possible.

CORNELIUS "NEAL" GROVE

Brooklyn, New York
January 1989

INTRODUCTION

WHY HAS THIS HANDBOOK BEEN PREPARED?

The number of organizations sponsoring the international exchange of people between the ages of fifteen and twenty-five has increased dramatically since the late 1960s. This increase includes study-abroad schemes operated by universities for their own students as well as programs sponsored by nonuniversity organizations such as government agencies, profit-seeking businesses, and many types of nonprofit associations. One reason for this growth is that government officials, educators, college admission personnel, employers, and parents are increasingly aware that an exchange involving sustained immersion in an unfamiliar culture and community is potentially one of the most broadening and maturing educational experiences that a young person can have.[1]

Potentially? Yes. Merely sending young people to live abroad for a while does not guarantee that they will learn a great deal more than if they remained at home. Four key factors are among those thought to contribute to the realization of an exchange program's educational potential: (1) careful screening of both the youthful applicants and the families abroad who wish to serve as hosts, (2) careful placement of each young person in a host family or other living situation, (3) complete immersion of the young people in the daily life of their respective host communities for a significant period of time, and (4) sustained support for each young person, and for his or her host and natural families, throughout the entire intercultural experience.

The fourth factor, sustained support, includes three types of aid:

1. Orientation events and activities, made available to groups of participants as carefully planned, formal learning experiences
2. Supportive assistance and counseling, made available to host families[2] and exchangees on an informal, routine basis
3. Crisis counseling and emergency aid, made available to participants if and when they require it

These three types of aid are termed "sustained support" because they should be available to youth exchange participants during the entire time that they are associated with the sponsoring organization, including a period of a month or two after the exchangees have returned to their home communities following the sojourn abroad.

The focus throughout this book is on formal orientation events; informal supportive assistance is discussed to some extent also. These two types of sustained support tend to be overlooked or minimized by some sponsoring organizations, but they can contribute greatly to the intercultural learning of host and natural families as well as of the young exchangees. Also, they can significantly reduce (though never eliminate completely) the necessity for crisis counseling. Crisis counseling is not addressed in this handbook; reputable exchange organizations employ fully qualified professionals when dealing with their more serious counseling cases.

The other three factors thought to contribute to an exchange program's educational potential are not discussed in this handbook. Advice regarding the screening of applicants and the placement of young people with host families is available in other publications of AFS.[3] With respect to the remaining factor, complete immersion in the host culture, this handbook has been prepared on the assumption that its users will be involved in (or will be contemplating the development of) an exchange program of this type.

FOR WHOM HAS THIS HANDBOOK BEEN PREPARED?

Anyone who is interested in realizing the inherent potential of youth exchanges for intercultural learning and accelerated personal growth and maturity should find worthwhile resources and ideas within this handbook.

- Volunteers at the local level and orientation facilitators at all levels will find carefully prepared directions for a number of orientation activities that they can adapt for use with host or natural family members and with young exchange participants.
- Regional-level volunteers or staff members will find activities, and perhaps related sets of activities, to recommend for use by local volunteers and facilitators during the different phases of the exchange experiences of families and exchange participants.
- People who provide training for volunteers and staff members at any level will find this handbook an indispensable guide when preparing lectures or workshops on the topic of orientation.
- National- and international-level exchange administrators will find guidance in developing the fundamental rationale behind a comprehensive program of orientation and support, and for planning the structure, the priorities, and the content of such a program.
- Evaluators and other researchers will find standards against which to judge the merit of a sponsoring organization's overall program of orientation and support, and information helpful in assessing the worth of such a program for those it is designed to serve.
- Theorists in fields such as cross-cultural training, intercultural adjustment, and international education will find clear statements regarding the nature and purpose of a program of orientation and support intended for youthful exchange participants and for the families and others who are most closely associated with them.

Although this handbook was prepared by an American working for an exchange organization with headquarters in the United States, it should prove useful to people similar to those described above who are associated with exchange organizations in many parts of the world. Orientation resources (or the ideas within them) published in this volume were originally found in Australia, Canada, Ecuador, Germany, Italy, Japan, New Zealand, Portugal, Turkey, the United Kingdom, and Uruguay as well as in the United States.

HOW HAS THIS HANDBOOK BEEN ORGANIZED?

The experience of every young exchange program participant includes three sequential phases: (1) pre-departure, the time of preparation before the young person leaves his or her home country; (2) during-the-sojourn, the time during which he or she is living in the host country; and (3) post-return, the time of readjustment after the young person returns home.

Exchanges of the type primarily addressed in this handbook—intercultural homestays—involve three categories of participant: (1) natural families—the mothers, fathers, and siblings of the youthful exchange participants; (2) exchangees—the young people who actually sojourn in the foreign country under the auspices of the sponsoring organization; and (3) host families—the mothers, fathers, and siblings who provide temporary homes and family experiences in foreign countries for the exchangees.

The most effective way to consider the responsibilities of a sponsoring organizations with respect to orientation—or to create the major topic headings in a handbook about orientation such as this—is to create a matrix in which the three major phases of an intercultural homestay intersect with the three major categories of participant. The resulting matrix has nine cells or units, and looks like this:

	Natural Families	Exchangees	Host Families
PRE-DEPARTURE	Unit 1	Unit 2	Unit 3
DURING-SOJOURN	Unit 4	Unit 5	Unit 6
POST-RETURN	Unit 7	Unit 8	Unit 9

Each of the nine units represents a major objective or task in the overall orientation and support program of the exchange organization. For example, the major objective expressed in unit 9 is "to orient and support host families in the post-return phase." Not all of these nine major objectives are equally important, of course. But no reputable exchange organization can completely ignore any one of the nine. Therefore, the nine units of the matrix above are the nine units of the body of this handbook:

Unit 1: Pre-Departure Orientation for Natural Families
Unit 2: Pre-Departure Orientation for Exchangees
Unit 3: Pre-Departure Orientation for Host Families
Unit 4: During-the-Sojourn Orientation for Natural Families
Unit 5: During-the-Sojourn Orientation for Exchangees
Unit 6: During-the-Sojourn Orientation for Host Families
Unit 7: Post-Return Orientation for Natural Families
Unit 8: Post-Return Orientation for Exchangees
Unit 9: Post-Return Orientation for Host Families

Within the nine units are twenty-six resources (activities, materials, background readings, model documents, and so forth) for promoting intercultural learning. A few of these resources are useful in carrying out more than one of the nine major objectives. For example, resources prepared for the use of exchangees in the pre-departure phase (unit 2) may be entirely adequate for their natural family members at the same time (unit 1). In the body of this handbook, no resource appears more than once. Each is printed in full only within the unit where its use is most appropriate; if the same resource can be used in another unit, a cross-reference will appear both in the introduction to that unit and at the point within that unit at which the use of the resource is discussed.

The twenty-six resources found in this handbook were drawn from Volume I (1981) through Volume VI (1987) of the *AFS Orientation Handbook*. They were selected from among the dozens available in those six volumes because (1) they were judged to be especially effective as well as practically usable, and (2) they provided broad coverage of the requirements of a thorough orientation program for all youth exchange participants (host and natural family members as well as the exchangees themselves) throughout the entire duration of a youth exchange program. The reader may wish to consult Volumes I through VI, and/or post-1987 volumes,[4] of the *AFS Orientation Handbook* when searching for alternative orientation resources.

Immediately following this introduction is a major essay entitled "Principles of Youth Exchange Orientation." This essay provides the conceptual foundation for a comprehensive program of orientation and support within the youth exchange context, setting forth twelve definitive principles in the process. Program administrators and developers, evaluators and other researchers, cross-cultural and educational theorists, and all those who provide training for local volunteers and orientation facilitators (training of trainers) should find much valuable information and guidance in this essay.

Each of the nine units in this handbook begins with an extensive introduction in which specific orientation and support objectives are set forth for each sequential time period within the overall phase. For example, in the introduction to unit 8, objectives are stated for the orientation and support of the exchangees, both immediately upon their return to the home country and some weeks after their return. Each unit introduction also briefly reviews the resources available in the handbook that can be used to attain some of those objectives.

At the end of this handbook is an annotated bibliography that directs the reader to additional published materials that may be useful in planning and delivering orientation events and supportive assistance to participants in youth exchange programs.

WHO SHOULD LEAD THE ACTIVITIES IN THIS HANDBOOK?

Questions are often raised about the most desirable qualifications of people who lead or facilitate orientation activities such as those found in this handbook. As one recent professional article amply demonstrates,[5] such questions can be answered in enormous depth and detail. But most exchange organizations cannot afford to seek out people with high technical or academic qualifications to carry out their orientation tasks. Rather, they are dependent upon the generous willingness and widely ranging abilities of volunteers and (usually) young staff members with differing educational backgrounds and prior experiences. One of the primary reasons why this handbook has been published is to enable people with diverse backgrounds and talents to carry out the tasks of youth exchange orientation with greater benefit to the orientees and greater satisfaction to themselves.

Nevertheless, here are some thoughts about the qualifications that are desirable in people who lead or facilitate orientation activities, and about desirable ways of delegating tasks to them.

1. Orientation leaders need not be professional educators, but they should be interested in the serious educational aspects of youth exchange orientation; people whose chief expectation is that they will become pals to the orientees and will have fun during the orientation activities are not suitable for this type of work.
2. Ideally, orientation leaders should have spent at least one month immersed in an unfamiliar culture ("immersed" excludes tourist experiences). Alternatively, they should have had extensive and intimate contact with one or more culturally different individuals (in their home country or elsewhere). In any case, orientation leaders should be well prepared to understand something that must be communicated in many orientation sessions: the nature and impact of cultural differences.
3. Orientation leaders should be people who are comfortable getting up in front of a group to direct their learning activities and who are not deterred by the prospect of having to deal with the troublesome aspects of group dynamics, or with individual young people who may be experiencing acute stress of one kind or another or who may be uninterested in the topics being discussed.
4. Orientation leaders should be given as much freedom as possible to choose the kinds of tasks they prefer to involve themselves in; some people are good at taking charge of an entire event, for example, while others are better at facilitating small group discussions.
5. In order to prevent burn-out, orientation leaders who take charge of overall events should keep themselves free from other responsibilities such as leading activities or facilitating small group discussions; they should alternate overall responsibility for events with one or two other orientation leaders over the years.

Reputable sponsoring organizations recognize the importance of training orientation leaders and facilitators as well as others who provide individual support for exchange participants. Such sponsoring organizations commit the necessary human and financial resources to insure that at least some of the newest people in these positions are trained each year.

NOTES AND REFERENCES

1. For research reports substantiating the positive personal and educational impact of a youth exchange experience involving a homestay with a host family, see

   Bettina Hansel, *Literature Review: Studies of the Impact of a Travel-Abroad Experience*, AFS Research Report no. 28 (New York: AFS Intercultural Programs, 1984).

   Bettina Hansel, *The Impact of a Sojourn Abroad: A Study of Secondary School Students Participating in a Foreign Exchange Program* (Ph.D. dissertation, Syracuse University, 1985). Distributed by University Microfilms International, Ann Arbor, Michigan.

   Bettina Hansel and Cornelius Grove, "Learning by Doing: What a High School Student Can Learn from a Homestay Abroad," *The Journal of College Admissions*, no. 107 (Spring 1985).

   Bettina Hansel and Cornelius Grove, "International Student Exchange Programs—Are the Educational Benefits Real?" *NASSP Bulletin*, vol. 70, no. 487 (February 1986).

   Cigdem Kagitcibasi, "Cross-National Encounters: Turkish Students in the United States," *International Journal of Intercultural Relations*, vol. 2, no. 2 (Summer 1978).

2. Supportive assistance should also be made available to natural family members, although, in practice, they need it infrequently. Supportive assistance for host family members and exchangees, on the other hand, is needed very frequently and should be readily available.

3. For research-based guidelines for the screening of young applicants, see *Assessing the Candidate*, Theory-Into-Practice Series no. 1 (New York: AFS Intercultural Programs, 1984).

   For research-based guidelines for the screening of applicant host families, see *Assessing the Host Family*, Theory-Into-Practice Series no. 3 (New York: AFS Intercultural Programs, 1987).

   For research-based guidelines for the placement of young people with host families, see *Placing the Participant with the Host Family*, Theory-Into-Practice Series no. 2 (New York: AFS Intercultural Programs, 1985).

4. Volume VII of the *AFS Orientation Handbook*, which should be available in 1990, will provide ideas for activities and events related to global education.

5. See R. Michael Paige, "Trainer Competencies: The Missing Conceptual Link in Orientation," in *International Journal of Intercultural Relations*, vol. 10, no. 2 (1986).

PRINCIPLES OF YOUTH EXCHANGE ORIENTATION

This essay discusses the fundamentals of youth exchange orientation in a context that views intercultural learning as a highly desirable outcome for all exchange participants. It addresses basic issues of purpose, design, and delivery, not the practical "how to" concerns of the leader of an orientation activity. In the course of delineating the conceptual foundation for a comprehensive program of orientation and support, this essay states twelve definitive principles that will be of interest to program administrators and developers, evaluators and other researchers, educational and cross-cultural theorists, and all those who provide training for orientation leaders, local volunteers, and others who assist youth exchange participants.

After describing (1) the type of exchange program provided by many youth exchange organizations and (2) the characteristics of the young people who typically participate in such programs, this essay goes on to address (3) the fundamental objectives of orientation and support, (4) the timing and scope of orientation events, (5) the three classes of orientation recipients, (6) the priorities in an overall program of orientation, (7) the methods and techniques used in delivering orientation activities, and (8) the evaluation of orientation events.

1. THE NATURE OF AN INTERCULTURAL HOMESTAY

There is a wide variety of youth exchange programs. This handbook largely concerns itself with one specific type: the intercultural homestay program. This is the type offered not only by AFS but also by a number of other sponsoring organizations. Many tens of thousands of young people participate in intercultural homestays each year. In age, they range from twelve through the mid-twenties, although most are between fifteen and nineteen. Most are students, though a few are young professionals or workers. They hail from a wide variety of "sending" countries—developing and developed, socialist and capitalist, south of the equator as well as north. They sojourn in an equally wide array of "hosting" countries.

The essential characteristic of an intercultural homestay is that a young person, as an individual, integrates him- or herself into the daily life of a host family and host community in a foreign country for a significant length of time.

Because this handbook addresses orientation programs for this particular type of youth exchange program, the following essential features of an intercultural homestay should be kept in mind.

- The young person from abroad takes up full-time residence in the home of the host family. The term "homestay" has come to be used, in some cases, to refer to arrangements whereby a guest from abroad lives during certain weekends or other short periods with a host family. In this essay, "homestay" refers only to full-time residence.
- The young person from abroad is considered by host family members to be an actively functioning member of their family. Full-time living with a host family does not necessarily imply functioning as a member of that family. In a true intercultural homestay, however, full integration of the young exchangee into the daily life of the host family is considered a highly desirable feature of the experience.
- The homestay experience continues for a significant duration of time. The question of what is significant can be debated. One month is the least amount of time that this author considers significant because it is unlikely that most young people can become actively functioning members of a new family in less time than that.[1]
- The young person from abroad has little or no opportunity for on-going, face-to-face relationships with others who come from his or her home country. When young people from one country are together as a group in another country, even if only for a portion of most days, their motivation to become deeply involved with host nationals is severely undermined. In an intercultural homestay, exchangees are placed individually not only in host families but also (in most cases) in local communities, insuring that they have relatively little opportunity to interact with people from their home culture.

We can see from the four characteristics above that a genuine intercultural homestay is an experience for youthful exchangees that involves their complete immersion in the host culture. Properly used, "immersion" means no less than that the participant is completely, constantly, and more or less exclusively in contact with the people and culture of the host community. No other type of international exchange program routinely comes closer to attaining the complete immersion of its participants than an intercultural homestay program.

Virtually any type of youth exchange or international program can lead to personal and educational benefits for participants by bringing them into direct contact with things, people, and ideas that were unknown previously. But because an intercultural homestay involves the participant's complete immersion in an unfamiliar family and culture over a sustained period of time, it is potentially one of the most challenging, and therefore enlightening and competence-building, experiences that is widely available to young people.[2]

2. THE NATURE OF THE YOUTHFUL PARTICIPANTS

The word "unsophisticated" best describes most participants in youth exchange programs. Unsophisticated in this context does not mean naive in the sense of simple or simple-minded, nor is it intended to mean credulous, ingenuous, guileless, or without refinement. On the contrary: within their respective home communities, the young people with whom exchange organizations typically deal are socially adept and are considered by peers and adults to be intelligent, competent, likeable, emotionally stable, and even worldly-wise.

But intercultural homestays do not occur within a young person's accustomed environment. The whole point of an intercultural homestay is to immerse the program participant in an unfamiliar environment, one where he or she will not find familiar faces or places, will not enjoy the taken-for-granted security of predictable assumptions, values, habits of thought, or patterns of behavior. In this type of environment, the participant is not worldly-wise. Due to the fact that he or she has not previously lived in this cultural and social environment, nor (in most cases) in any other highly unfamiliar cultural and social environment, the participant is very aptly described as "unsophisticated."

By itself, lack of sophistication of most exchangees is not an insurmountable barrier to the satisfactory delivery of an orientation activity or event. But its effects are compounded by an assumption shared by many of the world's youth—that they know a great deal of whatever is worth knowing in the world, and that, therefore, they have relatively little need for the advice and counsel offered by exchange program personnel. That assumption, in turn, is further compounded by the strong disinclination of unsophisticated youth to accept as valid the fact that people in other cultures are different from themselves to an extent that is capable of disrupting ordinary daily life.

A difficult and disheartening aspect of working as a leader or facilitator of certain orientation events is attempting to deal with young people who clearly feel no need of the information and training being offered. But given the unsophistication of these youth, the importance of being patient, persistent, and firm cannot be overstated.

3. THE FUNDAMENTAL OBJECTIVES OF ORIENTATION AND SUPPORT

In an essay such as this, in which we are attempting to take a broad view of the fundamentals of youth exchange orientation, it is not practical to think at the level of detail that characterizes typical statements of orientation objectives (such as, "to help the students increase their awareness of . . ."). What may be valuable for all of us who do orientation work, however, is to pull ourselves away from those details, stepping back in order to gain a broader perspective on the important matter of objectives. So let's ask: "Fundamentally, what are we trying to accomplish by providing orientation and support for our youthful exchangees?"

We come now to the first of twelve principles of youth exchange orientation that will be stated and discussed in the course of this essay. These principles arise out of the years of experience of key AFS volunteers and staff members around the world who have developed, delivered, evaluated, and generally tried to understand and improve orientation. The principles are also based on the research and program evaluation findings of this author and others. Principle 1 answers the question posed above in very basic and general terms:

PRINCIPLE ONE

The fundamental purpose of providing orientation and support for youthful exchangees is to facilitate their learning, which is a continuous developmental process.

Principle 1 is grounded in the two facts already discussed: that an intercultural homestay is exceptionally challenging and that most young people who participate in homestays are unsophisticated. When unsophisticated youth must become aware of and eventually master an enormous quantity of complicated knowledge and behavioral skills (more of it implicit than explicit), it is certain that their progress will be made gradually over a long period of time—beginning when they first consider going abroad, continuing throughout their sojourn in the host community, and ending (if it ever completely ends) long after they have returned home.

The learning that an exchangee gains comes about very largely as a result of his or her lengthy and challenging intercultural experience; it comes about only secondarily because of the orientation programs and the individual support that the exchangee receives. No orientation program, no structured training activity of any kind, can anticipate or replicate the richness, subtlety, complexity, and variety of daily life that an exchangee encounters in the course of preparing for, living through, and readjusting after an extended homestay in an unfamiliar culture. Orientation events merely help exchangees to prepare themselves for the adaptation and learning tasks they will encounter in the foreseeable future, real-life tasks that are far more motivating, challenging, and educationally effective than orientation activities because they intrinsically involve the principles of experiential learning.[3]

But it is difficult and very stressful to learn from experience while immersed in an unfamiliar culture away from one's usual sources of support. The roles of orientation and support in exchangees' learning may be secondary, but they are important because they help learning to occur as efficiently, as effectively, and as extensively as possible, and because they help to prevent incapacitating stress on the learner. The role of formal orientation is to prepare, assist, and guide the learner as he or she confronts difficult, real-life learning tasks. The role of informal support is to better enable the learner to cope with the resulting stress and eventually to achieve stability, control, and satisfaction. The purpose of orientation and support is to facilitate—to reduce the difficulties and stresses of—experiential learning.

Experienced youth exchange professionals and volunteers know that one of the recurring problems in this enterprise is that people in hosting countries tend to complain about the youth they have received from the sending countries. The expectation of those who complain seems to be that the sending countries should deliver to the hosting country what might be termed a "finished product," that is, a young person fully prepared to cope with an intercultural experience in the hosting country. When hosted exchangees encounter or create major difficulties, some hosting-country personnel are quick to criticize sending-country personnel for not doing their work well.

Principle 1 reminds us, however, that we are dealing with youth who are "unfinished products" during the entire time that we have them in our programs. The "unfinished product concept"[4] is unfortunate in appearing to view human beings as objects on an assembly line, but it is accurate in reminding us that staff members and volunteers in both hosting and sending countries have vital tasks to perform as teachers, as mentors, and as providers of emotional support for young people who are facing the challenges of learning under stressful conditions before, during, and after their sojourn overseas.

On the other hand, Principle 1 implicitly recognizes that each exchangee must take active responsibility for his or her own learning throughout the intercultural experience. If an exchangee who has received an orientation gives evidence of having learned little during an intercultural experience, youth exchange personnel need not assume that they bear full responsibility for that failure to learn.

With these thoughts as background, we can state the fundamental objectives of orientation.

PRINCIPLE TWO

The fundamental objectives of orientation for youthful exchangees are (1) to promote intercultural learning and (2) to prevent culture shock.

In order to understand Principle 2, one needs to understand its two key terms, *intercultural learning* and *culture shock*. Let's begin with culture shock.

Our ideas about culture shock have been conditioned very heavily by explanations using concepts and terminology drawn from the field of psychology. These explanations view culture shock as a type of mental confusion (with attendant emotional disturbance) that occurs when a sojourner encounters unfamiliar ways of life in the host culture.[5] Stated in more generic terms, this type of mental confusion occurs whenever a person encounters a high degree of novelty in his or her environment. (Note that the environment need not necessarily be a culturally different one, only novel.) While these explanations certainly have been useful, they have very largely avoided any treatment of the physiological aspects of culture shock.[6]

Physiologically, the human body is well equipped to deal with a moderate degree of novelty in its environment. When a person is in his or her home community or other familiar place, the degree of novelty with which he or she must cope usually remains modest. It is true that isolated situations and events that are more or less unfamiliar do occur; in fact, several probably occur each day in most people's lives. And as stress researcher Hans Selye reminds us, novelty can be positive (exhilarating, motivating) as well as negative (threatening).[7] These novel situations and events, whether good or bad, present themselves against a background of the highly familiar and overlearned (although extremely complex) patterns of daily life. The individual needs to respond to the novelty, usually quickly, by means of fight, flight, or adaptation.[8] The body's mechanisms for making fight, flight, and adaptation possible include the endocrine (hormonal) and neurological systems, which respond to the unfamiliar situations and events by bringing one's brain and sensory organs into a state of heightened alertness, and by increasing one's physical preparedness to do whatever may be required. Whenever these neurological and endocrine systems are called into play in these ways, the body is, physiologically speaking, under stress.[9]

Stress by no means has undesirable consequences every time it occurs. Stress does become a problem, however, when the neurological and endocrine systems are compelled to respond to environmental novelty constantly and over a long period of time. When this happens, the neurological system, and especially the endocrine system, can become debilitated through overstimulation. Numerous studies have shown that repeated activation of the endocrine system over an extended duration disturbs the normal pattern of hormone secretion, which in turn has several undesirable physiological consequences such as a sharp reduction in the production of white blood cells (the central components of the body's immune system), which in turn lead to susceptibility to various diseases and/or exacerbation of chronic illness.[10] Furthermore, the body becomes more and more exhausted as energy is used constantly to keep the two systems operating, to keep the brain and sensory organs in a high state of alertness, and to keep the body readied for fight, flight, or adaptation.

Physiologically speaking, culture shock is precisely this state of debilitation, exhaustion, and susceptibility to disease. Culture shock is a stress-related medical condition with potentially serious consequences for the physical and mental health of the sojourner.

The reason why intercultural contact—especially a complete immersion experience such as an individual homestay—potentially results in this condition is that the sojourner is obliged to respond, not merely to isolated instances of novelty in an otherwise familiar and reasonably predictable environment, but to novelties throughout many or most of the subtle and complex patterns of daily life that provide the background and context for everything he or she is doing, moment by moment. Usually the problem is not that a single stressor in the new environment is completely overwhelming, but rather that the body must respond to multiple stressors on a constant basis over a period of time lasting throughout the first several weeks or even months of the sojourn in the host culture.

Culture shock means just that: a severe shock physiologically as well as psychologically. We would do well to restrict our use of this term to designate only this potentially serious medical condition, a condition that we as exchange organization personnel must attempt to prevent in our program participants. We need a different term to designate the physiological and psychological condition of sojourners who stop short of being "shocked" by their encounter with constant novelty in the host culture. Happily, another term exists: *culture fatigue*.[11] If we could get into the habit of using culture fatigue to indicate the inevitable tiredness that results from dealing with constant stressors in an unfamiliar culture, we could begin to eliminate our tendencies (1) to talk about culture shock as though it is inevitable for every sojourner, which fortunately is not the case, and/or (2) to talk about culture shock as though a sojourner either gets it or doesn't get it, creating an erroneous conceptual dichotomy that ignores the wide middle range of possibilities signified by the term culture fatigue.

Cross-cultural contact inevitably produces high stress. High stress inevitably results in fatigue—culture fatigue—which is not medically dangerous. High stress does not inevitably result in shock—culture shock—a medically dangerous condition. Formal orientation and informal support can help to prevent culture shock.

One reason why an intercultural homestay has such a high potential for learning is that the exchangee frequently must deal with major and minor crises brought about by the constant necessity to act and react in the absence of familiar cues. In any human context, crises are highly productive bases for learning because they challenge the person to question old assumptions, to think creatively, and to acquire new knowledge and skills. Crises create stress. But so long as the person can deal with that stress primarily (or at least ultimately) through adaptation rather than fight or flight, the high learning potential of the crisis situation is realized. Crisis can be overwhelming, in which case the stress may be incapacitating and the learning opportunity may be lost. But manageable crises lead to manageable stresses that result in accelerated learning; this is what we want to happen in the course of a youth exchange experience.

A second reason why an intercultural homestay has high potential for learning is grounded in the body's physiological reaction to stress. Research has shown that the principal response to stress of the body's endocrine system is to secrete adrenocorticotropic hormone (ACTH), which is carried through the vascular system to the adrenal glands, stimulating them to release various hormones to all cells of the body. ACTH also causes the production of large quantities of new proteins in the liver and brain, proteins that seem to be instrumental in both learning and memory. This, plus the number of new connections made between neurons ("thinking cells") as the brain attempts to deal constructively with unfamiliar incoming stimuli, enables the person to adapt (that is, to learn) and survive much better than would be the case if these changes did not take place.[12]

The stressful crises that each young exchangee encounters are beneficial in that they positively promote the growth of his or her knowledge, competence, and maturity. Consequently, no sponsoring organization should have as its implicit or explicit goal the running of exchange programs that are crisis-free. Manageable crises and the resulting stresses have positive value for learning.[13]

We are now well prepared to think about the second key term in Principle 2, *intercultural learning*. Principle 2 says that we are to promote intercultural learning in our youthful exchangees.

The literature in the field of cross-cultural studies tends not to make wide use of the term intercultural learning, preferring instead *culture learning*. Culture learning refers to learning about a culture and usually also to learning how to do things as a participant in a culture. (Its meaning is similar to that of *acculturation*, signifying learning about a second, unfamiliar culture, but it could also refer to learning with respect to one's home culture.) Culture learning is a process in which one expands knowledge and skills. It can occur even though the learner is not present in the culture being learned. But it occurs much more thoroughly and rapidly if the learner is immersed in that culture.

Intercultural learning wholly incorporates the meaning of culture learning. But it moves beyond that to embrace an additional and very significant meaning. Intercultural learning implies not only the expansion of one's knowledge and skills, but also a basic change in the learner's mental state, a fundamentally altered perspective on life and the world. A person who has enjoyed the full benefits of intercultural learning has sharply reduced his or her ethnocentrism in favor of openness and flexibility when facing new people and ideas. He or she is now willing to respond with interest and objectivity to the habits of thought and patterns of behavior of all sorts of people, understanding the relation of values to cultural contexts and ethnic traditions. Most important, perhaps, is the fact that this openness of mind enables the person to learn more and more throughout life. The terms *worldminded* and *empathetic* are ones that justifiably might be applied to a successful intercultural learner.

None of this implies that the intercultural learner abandons all values. On the contrary, he or she is likely to make choices between competing values with greater care, awareness, and objectivity than would have been possible prior to his experience abroad. The learner may feel ambiguous about value choices but will also be far more tolerant of ambiguity than he or she ever could have been before going abroad.[14]

Several authors in the intercultural field have addressed these types of changes without using the term intercultural learning. For example, Gary Weaver has written about the potential for cultural immersion to lead to an identity crisis for the sojourner, which in turn leads to "genuine psychological growth."[15] German psychologist Gerhard Winter has written about the tendency of cross-cultural adaptation problems to generate various "extraordinary opportunities for personal growth."[16] After reviewing the literature pertaining to the effects of an intercultural sojourn, Richard Brislin described internal control, worldmindedness, achievement, multiculturality, creativity, and decline in authoritarianism as typical outcomes.[17] Bettina Hansel's research found clear evidence that living with a new family in another country enables secondary school students to learn and grow to an extent well beyond what could be expected due to normal maturation over the same period of time.[18] An earlier study of Turkish AFS exchangees by Cigdem Kagitcibasi yielded the conclusion that "changes in important and early-learned attitudes can, in fact, be produced."[19] In the mid-1970s, Peter Adler wrote of seven ways in which culture contact is a "transitional experience" leading to individual growth.[20] And as far back as the late 1960s, Joseph English and Joseph Colmen said the following about a group of sojourners who, like youth exchange participants, have a lengthy immersion in an unfamiliar culture—Peace Corps volunteers:

> Out of this crisis came the maturation of [the volunteer's] own expectations. He began to sense the real values of the experience as compared with the naive ones he had carried abroad. He had come to admire and respect the ageless wisdom of these people, to comprehend the depths of their problems and their patient acceptance of the hard life.
>
> Unconsciously he had begun to borrow from them. He had become, by his own account, more patient, less impulsive, more thoughtful, less defeated by constant frustration. He was aware of what he had given in skill and hard work, but much more aware of what he had gained and what he had learned. By having begun to understand them, he had come to better understand himself. And in that understanding, he began to receive a better glimpse into his own society, its problems and its aspirations.
>
> When you had the opportunity to meet with volunteers after this maturation had occurred, you began to realize that perhaps the greatest dividend to the American taxpayer for the investment made in the Peace Corps was not just the goodwill and assistance given to developing countries abroad, but the citizen who would return home from such service.[21]

Here is the essential meaning of Principle 2: immersion in an unfamiliar culture results in a high degree of novelty throughout the environment, which creates high stress in the sojourner. High stress provides the motivation and the condition for intercultural learning while also necessarily leading to culture fatigue. Since culture fatigue is not dangerous, this is a desirable state of affairs. We should not be overly concerned about the stressful, fatiguing aspects of intercultural contact; rather, we should attempt to facilitate and guide the resulting intercultural learning through a series of formal orientation events and materials. But overly high stress can lead to culture shock, a dangerous medical condition. We must use informal supportive assistance as well as formal orientation programs in order to prevent culture shock.

How might we go about promoting intercultural learning and preventing culture shock? Let's think first about culture shock.

PRINCIPLE THREE

Culture shock is prevented through reducing the unpredictability facing the exchangee, and through providing individual support as needed.

When we talk about predictability in the cultural sense, we are not suggesting that anyone can sense precisely what is going to happen in the next minute or hour or day. Rather, we are noting that when someone is among similar types of people in a familiar locale, he or she is implicitly yet fully aware of a complex but patterned set of values, thought, and behavior. The patterns are maintained by those who frequent this locale; in their various roles, they carry out complementary performances within the guidelines and limits set by the patterns of their culture.[22] What is predictable is not the details and nuances of each individual's performances but rather the general pattern that each social encounter, activity, or event will follow.

So long as the patterns with which one is familiar are present, the degree of novelty in one's environment tends to be maintained at a relatively low level. Novel situations and events do occur, but they present themselves against a background of the highly (if implicitly) familiar patterns of daily life. Consequently, one is able to go through each day paying scant attention to these patterns.

But when one enters an unfamiliar culture, he or she is obliged to respond not merely to isolated instances of novelty in an otherwise predictable environment, but to novelties throughout many or most of the subtle and complex patterns of daily life. (Of course, a culture may be more or less unfamiliar; we are speaking in generalities here.) Strictly speaking, it is not the novel patterns that cause the stress and fatigue, but rather the sojourner's inability to predict the novel patterns. The sojourner is unable to predict not only certain values, thoughts, and behaviors that are characteristic of the host nationals but also those that are required of him or her in order to participate or respond appropriately. Instead of paying scant attention to patterns, the sojourner must work at noticing them, interpreting them, appropriately responding to them, and (perhaps most difficult) at producing them. The result is stress, extreme fatigue, gradual adaptation (learning) . . . plus, potentially, the serious physiological malady we are concerned to prevent, culture shock.

To help prevent culture shock, therefore, we must take steps in our orientation programs to reduce the degree of unpredictability that our exchangees must face. Reduce, not eliminate. Reduction is desirable; it helps to make sojourners' expectations less incongruent with reality and begins the adaptation process, thus reducing the shock,potential of unfamiliar environments and events. Elimination is undesirable; only by actually confronting a high degree of novelty in the on-going context of his or her daily life does the exchangee gain the ideal condition (one of stressful challenge) and the sustained motivation for rapid and effective intercultural learning.

A wide range of specific orientation activities can be related to this fundamental objective of reducing unpredictability. They are basically of two types. Traditional types of activities attempt to help the orientees become at least somewhat familiar with knowledge or skills that previously were unfamiliar. Newer types of activities concentrate instead on helping orientees learn more efficiently any kind of new knowledge or skill; this is the "learning how to learn" approach.[23] Recently appearing in the literature is a third approach intended only as a supplement to the other two; it attempts to persuade people to temporarily lower their self-expectations for competent and successful behavior in order to reduce their sense of failure and feeling of stress when things inevitably do go awry.[24]

We must be prepared for the possibility—for the inevitability—that our best efforts will prove insufficient in a few cases. Culture shock will strike a small percentage of the exchangees, our efforts to the contrary notwithstanding. We must be prepared to provide crisis counseling on an individual basis when and where it is needed.

Crisis counseling is a cure; it is emotionally draining for almost everyone involved, involves the time of highly paid specialists, and may be a financial drain in other ways as well. Supportive assistance on an informal, occasional basis is a preventive; it requires no specialists and no resources other than time and is likely to be an enjoyable activity. In practice, supportive assistance means simply this: local volunteers keep informed on an on-going basis about each homestay situation, primarily by means of periodic visits to each hosting household. (A host family should be visited on each occasion by the same volunteer, enabling friendship and trust to be built up.) During the visits, the volunteer listens nonjudgmentally to the exchangee's and (separately) host family members' descriptions of recent events, attempting to discern the extent, if any, to which problems are occurring or culture shock is being suffered. Direct support can be provided on an individual basis if the need for it is determined. From the points of view of the family and the exchangee, the support lies in the volunteer's demonstrated interest in them as people and in their activities regardless of whether the quality of the exchangee-family relationship is good, bad, or indifferent. When support is provided while difficulties are nonexistent or in their infancy, the chances are increased for a favorable outcome of the homestay and for a sojourn free of culture shock for the exchangee.[25]

Orientation programs and supportive assistance are two categories of sustained support that should occur throughout the entire time that participants (exchangees and host family members) are associated with the exchange organization. The symbiotic relationship between formal orientation programs and informal supportive assistance has been underscored by Gary Fontaine, who declared in a recent paper that "intercultural training is important but must occur in the context of a supportive social environment to be maximally effective."[26]

Let us now address the "how" of promoting intercultural learning:

PRINCIPLE FOUR

Intercultural learning is promoted through reducing the degree of ethnocentricity with which the exchangee views the values, habits of thought, and patterns of behavior of unfamiliar cultures.

Ethnocentrism is the conscious or unconscious assumption that one's own group is inherently superior to other groups; it may be accompanied by feelings of contempt for the others. Ethnocentrism also refers to the common and understandable tendency of people to view and judge other peoples and cultures in reference to their own home culture's values, habits of thought, and patterns of behavior.

Needless to say, it is difficult to view and judge others on any basis other than that provided by one's own culture if one has no familiarity with other cultural perspectives. Immersion in an unfamiliar culture provides at least one alternative cultural perspective in a way that, because the learning is experiential, is exceptionally thorough and profound. But the immersion experience merely provides the alternative basis; it does not insure that the exchangee will derive value from it. He or she must be ready, willing, and able to seize the opportunity.

For intercultural learning to occur, exchangees need to gradually come to several important realizations (not necessarily in this order).

> The values, behaviors, and frames of reference shared by host nationals are entirely workable and sensible for them (the host nationals).
>
> There are ideas and values in their hosts' frame of reference that will never have occurred to them (the exchangees) before; these ideas and values deserve to be evaluated empathetically (that is, from the hosts' point of view).
>
> Likewise, there are ideas and values in their own frame of reference that were formerly outside of their conscious awareness; these ideas and values deserve to be evaluated objectively.
>
> The values and behaviors of the host nationals are culturally determined, as are their own values and behaviors.

Ethnocentrism is the enemy of intercultural learning, for it can undermine the readiness, willingness, and ability of a sojourner to see the validity in other people's ways of life and thereby gradually alter his or her own perspectives on life and the world. (This is not to imply that a sojourner can or should fully adopt the way of life of host nationals.) To help promote intercultural learning, therefore, orientation programs must try to reduce the degree of ethnocentrism with which exchangees view the values, habits of thought, and patterns of behavior of cultures other than their own.

A wide range of specific orientation activities can be related to this fundamental objective of promoting intercultural learning by reducing ethnocentrism. There are several basic types. (1) When the host culture of all orientees is the same (or very similar), a common activity is to present information about that culture that is intended to generate sympathetic understanding for its people, their values and behaviors, their special problems, apparent idiosyncracies, and so forth. (2) Another type attempts to build general understanding of the culture concept, of the impact of culture on individuals, and of the varieties of cultural difference; these activities sometimes promote the philosophical perspective of cultural relativism.[27] (3) A third type of activity helps exchangees to attain a broader and more thorough understanding of their own home culture; this approach is viewed as a way of building a general understanding of the culture concept and of the impact of culture on individuals.[28] (4) Other activities attempt to develop in the orientees a nonjudgmental, open-minded approach to unfamiliar values, behaviors, and thought patterns. (5) Finally, some activities attempt to teach, or to increase orientees' awareness of, specific interpersonal skills that research has found to promote the adaptation and effectiveness of intercultural sojourners.[29]

4. THE TIMING AND SCOPE OF ORIENTATION EVENTS

It has been widely assumed that youthful exchangees should receive their most thorough orientation prior to departing from their home country. This assumption is counterproductive. Most young people are so completely lacking in knowledge about intercultural topics that they simply are unable to grasp the subject matter that often is delivered during an extensive pre-departure orientation. Although he wasn't speaking about youth exchange in particular, Edward T. Hall put the matter nicely in *Beyond Culture* (1976):

> The paradox of culture is that language, the system most frequently used to describe culture, is by nature poorly adapted to this difficult task. It is too linear, not comprehensive enough, too slow, too limited, too constrained, too unnatural, too much a product of its own evolution, and too artificial. . . . Language is not (as is commonly thought) a system for transferring thoughts or meaning from one brain to another but a system for organizing information and for releasing thoughts and responses in other organisms. The materials for whatever insights there are in this world exist in incipient form, frequently unformulated but nevertheless already there in man. One may help to release them in a variety of ways, but it is impossible to plant them in the minds of others. Experience does that for us instead—particularly overseas experience.[30]

The reason why pre-departure orientation events tend to be lengthy and elaborate is that their designers assume that they must transmit to the prospective sojourners (in addition to necessary facts about visas and baggage) a large quantity of information about the host country, intercultural adjustment, and so forth. It is precisely this type of information that cannot be effectively planted in the minds of unsophisticated youth. Because the majority of them have had no significant overseas experience, there are scarcely any relevant ideas or images in their minds to be organized or released.

Also, prior to their departure from home, most young people have virtually no intrinsic interest in detailed analyses of the culture of the host country or the nature of intercultural adjustment. Some treat these topics as unworthy of their sustained attention. Some are simply too preoccupied, excited, impatient, or worried to focus on such seemingly academic concerns. (We are not questioning here the excellence of orientation leaders, their materials, or their methods. Rather, we are talking about the readiness, the willingness, and the ability of the learners to grasp and apply certain types of information.)

But pre-departure orientation is problematic only to the extent that we expect it to meet all or even many of our specific objectives for orientation. The problems evaporate when we convince ourselves to expect pre-departure orientation to meet only those objectives that are realistic for attainment before the young people leave home. To thus convince ourselves, we need to begin by adopting a broad and comprehensive view of the timing and scope of orientation events.

PRINCIPLE FIVE

Orientation events are provided periodically throughout the entire intercultural experience.

Every youth exchange experience has three major sequential phases: (1) pre-departure, (2) during-the-sojourn, and (3) post-return. These phases are often (though not always) several months in length, and can be divided into subphases. On the following page is a chart listing eleven sequential subphases into which the entire duration of an exchange program can be divided. One or more orientation sessions can be provided for some or all of the participants in the youth exchange during most (but not necessarily all) of these subphases.

(Special consideration must be given to the various youth exchange programs of short duration, most of which last from five to ten weeks. The timing within the during-the-sojourn phase of a short exchange program must be different from that of the longer programs. Suggestions about timing for short programs are included in the during-the-sojourn portion of the chart of the eleven subphases.)

The first question to be addressed by anyone designing an overall orientation program should concern the objectives (if any) that are appropriate for each subphase. Only by approaching orientation design by first relating objectives to timing can proper consideration be given to the gradual developmental process noted in Principle 1.

The eleven subphases are not of equal importance. In terms of the human and material resources expended by sponsoring organizations for the preparation and delivery of orientation events, each subphase has sharply differing requirements. One eclipses all the others in terms of importance: the delayed post-arrival subphase.

THE ELEVEN SEQUENTIAL SUB-PHASES OF YOUTH EXCHANGE PROGRAMS

PRE-DEPARTURE PHASE

A. MARKETING: The idea of participating in an intercultural exchange is first seriously presented to the young person

B. SELECTION: Both the exchange organization and the youth (and his or her parents) collect information in order to make their respective decisions regarding the youth's participation

C. PREPARATION: From the time when the youth is notified of his or her selection until the time when the youth arrives at the site of departure; for orientation purposes, further subdivided (but not necessarily in this sequence) as follows: (a) the time of notification of selection, (b) the time of notification of country placement, and (c) the time of attendance at a local or regional orientation event or series of events

D. IMMEDIATE PRE-DEPARTURE: The brief time when the youth is at the departure site prior to embarkation

DURING-THE-SOJOURN PHASE

A. IMMEDIATE POST-ARRIVAL: The brief time when the youth is at the arrival site following disembarkation

B. DELAYED POST-ARRIVAL: In the case of year or half-year programs, approximately the first month when the youth is living with the host family in the host community; in the case of short programs, the first week or two of that time

C. MID-STAY: The time between delayed post-arrival and preparation for return, a duration that could vary greatly

D. PREPARATION FOR RETURN: In the case of year or half-year programs, the final six weeks when the youth is living with the host family in the host community; in the case of short programs, the final two or three weeks of that time

E. IMMEDIATE PRE-RETURN: The brief time when the youth is at the departure (return) site prior to embarkation

POST-RETURN PHASE

A. IMMEDIATE POST-RETURN: The brief time when the youth is at the arrival (return) site following disembarkation

B. DELAYED POST-RETURN: Approximately the first month when the youth is living again in his or her home country, and, in some cases, an extended period thereafter

PRINCIPLE SIX

"Delayed post-arrival" is the subphase of an exchangee's experience that deserves the maximum expenditure of energy and resources for orientation.

As noted earlier, a commonplace but erroneous assumption is that the appropriate time to prepare young people for a sojourn abroad is before they depart from home. A closely related and equally erroneous assumption is that if you cannot accomplish everything you wish before the young people depart from home, you must finish the job immediately upon their arrival in the host country. This second assumption, like the first, is grounded in the feeling—and here the term "feeling" is used deliberately—that it is of the utmost importance that young people be thoroughly prepared before taking up residence with a host family in a host community.

But if the first assumption is mistaken because of the lack of mental readiness of those who are being oriented, then the second assumption is also. A long-distance flight has no appreciable effect on young people's mental readiness to absorb information or learn skills. They are just as unsophisticated upon their arrival in the host country as they were when they departed from their own.

It will be argued that immediate post-arrival orientation events take place not in the home country but rather in the host country where innumerable resources—people, places, things, language, behavior—will motivate and enable them to learn what we wish to teach them about culture, adaptation, and so forth. But this argument is not convincing. The availability of these resources is not, in itself, a reason to attempt to use them instantly. There is no improvement immediately after arrival in the ability of the youthful exchangees to grasp and apply the information we want to transmit to them. On the contrary, it can be argued that their ability to deal with this information is exceptionally low during immediate post-arrival orientation events.

Why? Because, physically, the young people are often coping with the lack of sleep, if not also with the effects of jet lag. Because, socially, they are together in a large group that is invariably housed in one location and fascinated with its own internal dynamics, the result being that the young people interact with each other far more than with any host nationals. Finally and most importantly, because, mentally, they are (1) excited by new and exotic people and places, (2) preoccupied with concerns such as what their host families will be like and how they will make the in-country journeys to their host communities, and (3) still at a distance from the kinds of first-hand experiences that are likely to provide the mental raw materials that would enable them to grasp and apply the concepts we wish to teach.

In the course of an exchange program experience, the first time that most young people are physically, socially, and (above all) mentally prepared for an elaborate and lengthy orientation is after they have lived with their host families in their host communities for three to five weeks. After this brief but genuine immersion in the host culture, the youth should be assembled in small, regionally based groups for a delayed post-arrival orientation event that is as extensive, as elaborate, and as excellent as we can possibly make it.

A common objection to delayed post-arrival orientation events is that they are difficult to arrange logistically. When exchangees first arrive in the host country, they are all together in one place, an arrangement that eliminates many potential logistical headaches. Sending them on to their host communities, then bringing them together again a few weeks later—even in small, regionally based groups as is being strongly recommended here—creates work for volunteers and staff members. Yes, it does. And that extra work is well worth the effort, as confirmed by hosting country personnel who have switched from immediate post-arrival to delayed post-arrival as their principal orientation effort.[31]

The idea to delay the major post-arrival orientation is not at all original. Some examples: In an article on Peace Corps training, Clarence Chaffee examines the switch by the Corps to in-country training in the early 1970s.[32] The post-arrival orientation manual of Youth For Understanding, a well known youth exchange organization, recommends that post-arrival events be conducted six to ten weeks following the arrival of the young people in the host country.[33] And an authority on cross-cultural adjustment and training, Richard Brislin, has written about the value of extensively delaying orientation events.[34]

If the delayed post-arrival subphase deserves the maximum expenditure of energy and resources, which subphase(s) deserve the minimum?

PRINCIPLE SEVEN

The subphases immediately before and after both international travel times (four in all) deserve only a minimum expenditure of energy and resources for orientation.

The fundamental reasons for de-emphasizing the four orientation subphases immediately before and after international travel times were briefly noted in the earlier discussion of immediate post-arrival (see page *14*). Those reasons concerned the physical, social, and mental distractions that affect young sojourners during typical immediate post-arrival events. The social distractions of large group dynamics are similar during all four of these subphases. With respect to physical and mental distractions, some commonly recognized problems in the other three subphases include the following:

> Immediate pre-departure: Most young people are not suffering from jet lag, but many are suffering from lack of sleep because of the tension and excitement of last minute preparations, plus a lengthy journey to the orientation site. The mental distractions are similar to those operative during immediate post-arrival events, except that the new people are their fellow exchangees, now being met for the first time.
>
> Immediate pre-return: Again, there is likely to be sleeplessness due to last-minute packing, farewell partying, lengthy travel to the orientation site, and so forth. New mental distractions include grief over having to leave beloved host nationals as well as excitement and/or anxiety about returning home, plus fascination regarding the homestay stories of fellow sojourners.
>
> Immediate post-return: Experienced flight chaperones report that returning flights tend to be boisterous, so that extreme lack of sleep compounds the jet lag problem. Mental distractions center around the eagerness of the young people to be reunited with their natural family members and the sadness of having to say good-bye to their fellow sojourners.

The seventh principle does not counsel that orientation be omitted altogether during the four subphases associated with international travel, but rather that relatively little be done. One of these four subphases—immediate post-arrival—is dealt with in the body of this handbook (Resources 13 and 14) as worthy of very careful attention, resulting in a brief and simple orientation event dealing directly with the exchangees' instrumental (or "survival") needs and adjusting their expectations to conform better to host country realities. Another of these four subphases—immediate post-return—may be a time for lengthy orientation events under special circumstances.[35]

5. THE THREE CLASSES OF RECIPIENTS OF ORIENTATION EVENTS

Until now, this essay has proceeded as though the only people who need to receive orientation are the young exchangees, but they constitute only one of three classes of people who should be given an orientation at various times. The other two are natural family members and host family members.

Members of the natural and host families are directly affected by the exchange experience and by the exchangee. Family members in both cases will benefit from preparation and guidance regarding the challenges they may encounter, challenges that include sustained cross-cultural contact not only for the hosts but also, to some extent, for the natural families after their sons and daughters return.

Natural family members are likely to have a significant effect on their exchangee in the course of his or her association with the sponsoring organization. Natural families are the people closest to exchangees in the pre-departure and post-return phases; furthermore, they communicate with exchangees frequently while they are abroad. Such communication, in general, is desirable. But experience and research both indicate that a certain type of communication is not desirable. Frequent telephone contact between the exchangee and members of his or her natural family is a powerful factor in undermining the relationship between the exchangee and the host family. What "frequent" means varies from case to case but, in general, a frequency of twice per month or more appears to signal the existence of serious problems in the host-exchangee relationship.[36] The objectives of orientation sessions for natural family members should be (a) to build and maintain the family's trust in the care and competence of the sponsoring organization, and (b) to stress repeatedly that their telephone contact with the exchangee, if any, be limited to special occasions (birthdays, special holidays) and emergencies.

Host family members play an even more important role in bringing about satisfactory outcomes for intercultural homestays. They are the primary providers of physical care, cultural guidance, and emotional support to exchangees throughout their sojourn in the host country. Sponsoring organizations rely heavily on host families for intangibles such as awareness and sensitivity as well as for tangibles such as bed and board. Consequently, host parents and other host family members need to receive thoughtful preparation in the pre-departure phase. And they need to receive consistent support throughout the entire time that they serve as hosts. Providing orientation sessions and routine supportive assistance to host parents is a seriously neglected aspect of most youth exchange programs.

In the overall orientation scheme, of course, it is the youth who should receive the greatest portion of the energy and resources that are available to the exchange organization. In the past, however, there has been a tendency to focus so heavily on the needs of the youth that host and natural family members were all but forgotten. Principle 8 is intended to correct that tendency and to emphasize the importance of providing assistance to host families.

PRINCIPLE EIGHT

Orientation is provided not only for exchangees, but also for members of their natural families and especially for members of their host families.

6. THE PRIORITIES IN AN OVERALL PROGRAM OF ORIENTATION

So far, we have thought about priorities in terms of subphases, identifying one subphase that deserves top priority and three that deserve low priority. Let us turn our attention now to larger issues of priority, issues that must be dealt with by international-level administrators of a sponsoring organization as they make judgments about the allocation of their scarce human and financial resources.

The most effective way to consider the responsibilities of a sponsoring organization with respect to orientation is to create a matrix in which the three major phases of an intercultural homestay intersect with the three major categories of participants. The resulting matrix has nine cells or units. Following is that matrix, to which statements of relative priority have been added.

	Natural Families	Exchangees	Host Families
PRE-DEPARTURE	Unit 1	Unit 2 Second Priority	Unit 3 Third Priority
DURING-SOJOURN	Unit 4 Third Priority	Unit 5 First Priority	Unit 6 Second Priority
POST-RETURN	Unit 7 Third Priority	Unit 8	Unit 9

In this matrix, all units in the "Exchangees" column are assigned priorities, and all the units in the "During-Sojourn" row are assigned priorities. This important pattern is expressed in Principle 9.

PRINCIPLE NINE

Overall orientation priorities are determined by the relatively high importance of (1) exchangees vis-a-vis members of families, and (2) during-the-sojourn vis-a-vis other phases.

The matrix goes beyond this general statement of principle to recommend specific levels of priority: one unit at the first priority level, two at the second level, and three at the third. In keeping with the importance of host family members (discussed in the previous section and noted in Principle 8), unit 3 has been assigned a priority, the only exception to the general rule laid down in Principle 9. Following is an explanation of why these priority levels are recommended.

(Note that the unit numbers in the matrix are identical to the unit numbers in the body of this handbook. So, for example, upon reading below about the relative priority of, say, unit 6, the reader may turn to unit 6 in this handbook to find one or more orientation resources designed to meet most or all of the needs described.)

First Priority: Unit 5 (exchangees in the during-the-sojourn phase) includes the delayed post-arrival subphase that Principle 6 describes as deserving the maximum expenditure of resources. Unit 5 also includes two other important subphases: One is immediate post-arrival, briefly discussed in the final paragraph of section 4 (see page *16*). The other is preparation for return, a pre-departure orientation for returning home that introduces the young people to "reverse culture shock."[37] Unit 5 clearly deserves the highest proportion of the resources available for an overall orientation scheme; it is the only unit having first priority.

Second Priority: Units 2 and 6 have roughly equal importance at the second level of priority.

Unit 2 (exchangees in the pre-departure phase) is the time when the sponsoring organization gives exchangees information—including a dossier about each one's prospective host family—that is vital for their satisfactory physical, intellectual, and emotional preparation. Impressions are given during this phase (especially in the marketing and selection subphases) that are likely to affect the exchangee's expectations about the nature of the forthcoming sojourn.[38] It is extremely important that these impressions include the notion that a youth exchange program is a learning experience involving numerous stressful challenges, and that, therefore, attendance at orientation events is manditory. Much of what is transmitted to the exchangees during this phase is also transmitted, indirectly if not directly, to the natural parents (unit 1).

Unit 6 (host families in the during-the-sojourn phase) is a seriously neglected aspect of many youth exchange programs. A host family is the primary giver of support and advice, the principle mediator of the misunderstood and the unfamiliar, for each exchangee in the during-the-sojourn phase. Furthermore, host family members themselves are having an experience that includes elements of the unfamiliar and the misunderstood. Like exchangees, host families need and definitely should receive pre-departure orientation (unit 3). But it is a mistake to expect that concepts about culture and adaptation can be clearly understood by people who (in most cases) have little relevant experience on which to draw. The principle effort with host family members therefore belongs in unit 6. This effort should include orientation sessions, but should rely primarily on periodic visits to each family's residence by the local volunteer who is responsible for the welfare of that family's homestay. These visits should begin immediately after the young person has moved into the home and continue routinely throughout his or her sojourn.

Third Priority: Units 3, 4, and 8 have roughly equal importance at the third level of priority.

Unit 3 (host families in the pre-departure phase) is the only unit having a priority outside of the general pattern noted in Principle Nine. This exception to the rule underscores the importance to the sponsoring organization of the satisfactory preparation of family members for their hosting experience. Host family members need to gain positive but realistic expectations about the nature of a hosting experience[39] during the marketing and selection subphases; such expectations should be reinforced, and questions answered, during a local orientation event. Prospective host parents need detailed guidelines regarding their responsibilities and limitations as hosts. In addition, family members should receive a detailed dossier about the exchangee placed with them and a general description of the common cultural traits of young people in that exchangee's home country.

Unit 4 (natural families in the during-the-sojourn phase) is a neglected aspect of most programs but is important for two reasons: Natural parents understandably remain in contact with their children abroad; most children rely on their parents, to some extent, for specific advice as well as for general emotional support. But specific advice given by natural parents to their faraway children frequently does more harm than good. Orientation for natural parents—stressing the inadvisability of parental advice (especially when given via the telephone) as well as the overall competence of the exchange organization in looking after the welfare of exchangees, might lower the frequency with which bad parental advice is offered. Secondly, natural family members are those who welcome back the returning exchangee, a person much changed from the one to whom they bade farewell some months previously. The general nature of these changes is reasonably well understood;[40] it should be explained to natural family members prior to their child's return.

Unit 8 (exchangees in the post-return phase) has received growing attention in recent years. Returning home is a profoundly disturbing experience for some sojourners, and is difficult to some extent for almost all. Orientation for the return home should begin near the end of the during-the-sojourn phase (unit 5). Many sojourners, however, discredit the notion that returning home can be problematic, so that some of the impact of pre-return events is lost. In fact, the confident expectation that one's return home will be trouble-free is part of the problem, increasing the subjective impact of the encounter with one's home culture and family members and therefore the responsibility of sponsoring organizations to hold post-return orientation events. At such events, the former exchangees should also be strongly urged to initiate correspondence with their respective host families. (A distressingly high proportion of exchangees neglect to write to their former hosts, an oversight that often leaves hosts feeling rather bitter.)

Lesser Priority Units: Units 1, 7, and 9 have a relatively low priority, a situation that must not be assumed to mean that they can be ignored entirely.

Unit 1 (natural families in the pre-departure phase) was mentioned above in the discussion of unit 2. Even though information given to exchangees in the pre-departure phase is usually seen by their natural parents, there should be a local orientation event specifically for natural parents during which questions are answered and steps are taken to give reassurance about the competence of the sponsoring organization in looking after the welfare of exchangees while they are abroad. Now, too, is a golden opportunity to stress that parents should not give specific advice to, nor place unnecessary demands upon, their children while they are living in the host country.

Unit 7 (natural families in the post-return phase) deserves some attention because natural family members may need assistance in understanding the changed son or daughter who returns from abroad. The assistance that commenced in the during-the-sojourn phase (unit 4) should be continued in the post-return phase. Natural parents should be invited to contact the exchange organization for consultation if the mutual adjustments between them and their child seem severe.

Unit 9 (host families in the post-return phase) deserves some attention because host family members can benefit from assistance in coping with their separation from the exchangee. The assistance that began in the during-the-sojourn phase (unit 6) should be continued now in the post-return phase. Host family members should be asked for their ideas about improving the hosting progam. Finally, a simple, direct expression of thanks from the sponsoring organization to each host family is certainly in order at this time.

7. THE METHODS AND TECHNIQUES OF ORIENTATION ACTIVITIES

There are techniques for transmitting information and skills that involve the learner in outwardly passive roles such as watching and listening. These *didactic* or *intellectual* techniques include lectures, readings, study guides, and so forth. On the other hand, there are techniques that involve the learner in outwardly active roles such as physical and social participation in activities that have some relation to the skills or information to be learned. (The social aspects of participation may involve the learner's emotions as well.) These techniques, sometimes termed *experiential*, include investigations, field work, role plays, hands-on training, and many others. Many well known training approaches, perhaps most, make use of both passive and active learning methods; case studies and value orientation exercises, for example, usually begin with the trainees' reading or hearing certain information but then actively engaging in more or less spirited discussions of the issues involved.

Beginning in the late 1960s there was a flood of admiration for any orientation or training activity that appeared to actively involve the learner.[41] Dozens of active learning methods were introduced to the cross-cultural field; most were intended for use during pre-departure orientation or training events. Since it is impossible to replicate an unfamiliar culture at such an event, some of the new methods attempted to make imaginative use of artificially created, vicarious experiences (such as simulation games) in order to introduce orientees to the culture concept. But others were based on sensitivity training approaches that originally had been developed for purposes other the preparation of prospective overseas sojourners. Unfortunately, all of these new approaches, whether employing vicarious cultural experiences or sensitivity training techniques, tended to be lumped together under the term *experiential.*

In spite of occasional stern warnings from scholars who had noticed the difference between the two types of experiential methods and who strongly disapproved of those based on the sensitivity model,[42] the fascination of trainers and orientation facilitators with the latter has continued almost unabated to the present day. It is important, therefore, that the major objections to sensitivity-type orientation activities be restated here.

Sensitivity training—including approaches grounded in human relations training, gestalt therapy, small group dynamics, T-group experiences, and the psychological theories of C.G. Jung—tends to be based on a set of assumptions about learning styles, and about teacher/learner relationships, that are known to be inappropriate in a large number of cultures. And even though these assumptions are congenial to ways of thinking about teaching and learning common in the United States, sensitivity-type activities are not appropriate for some American trainees, either. The assumptions in question are

> that trainees recognize that they have needs, that they are willing and able to assess their needs, and that they share responsibility with the trainer for meeting those needs;
>
> that self-directed *learning by doing*, often involving trial-and-error procedures, is the most effective way of acquiring knowledge and skills;
>
> that role playing in artificially contrived situations can so realistically reproduce the circumstances of everyday life that the skills gained in the former can be easily transferred to the latter; and
>
> that open self-disclosure of one's private thoughts and feelings in a public forum is beneficial in terms of learning and personal growth.[43]

The irony of this situation is that many orientation designers and facilitators—people who are intent on teaching the culture concept and on promoting cultural awareness—appear to be unaware of the culturally insensitive nature of certain orientation activities. Yet, detailed information on cultural differences in learning styles and teacher/learner relationship patterns in numerous cultures has been readily available for more than a quarter of a century,[44] and continues to be published up to the present day by highly respected cross-cultural researchers.[45] Faced with this knowledge, no sponsoring organization can afford to use sensitivity training techniques or other orientation activities that are insensitive to the learning styles of youth from so many parts of the world.

Cultural insensitivity is one of two problems that can undermine the effectiveness of an orientation activity or event. The second problem concerns the physical environment and the mental and emotional atmosphere in which the event is conducted. Too many orientation activities and events lack the qualities that we expect to find at any gathering where people are seriously committed to teaching and learning. The qualities in question include the following.

> The physical characteristics of the place where the gathering is being held. An event is unlikely to be effective if it is held in a place where there are insufficient chairs, or in a room that is too crowded, or at a location bathed in hot sunshine, or near an activity that emits distracting sounds or smells or sights.
>
> The scheduling and duration of the gathering. An event will not be very effective if it is scheduled at a time when those who are to attend are exhausted, or if it continues so long that those in attendance become exhausted, or if it is so short that important concerns of teachers and learners cannot be dealt with.
>
> The dress and general mode of self-presentation of those who are in teaching and leadership roles. A learner is not likely to view an educational event as a serious learning experience if those in charge are dressed as though they were going to the beach, or if they engage in constant kidding or horseplay with the learners, or if they focus on the fun aspects of their methods and materials.
>
> The implicit or explicit expectations that apply to the learners. Learners are unlikely to take an event seriously if they have reason to view it as nonmandatory, or as devoid of strenuous academic or practical work, or as a major social gathering with a few minor orientation sessions thrown in.

Cultural sensitivity and educational seriousness of purpose are two background factors whose presence or absence can have a major impact on the effectiveness of the content that we hope to transmit during an orientation activity or event. Principle 10 underscores this fact.

PRINCIPLE TEN

Effective orientation activities and events are (1) culturally appropriate for the learners, and (2) planned and conducted as serious learning experiences.

It is not the purpose of this essay to offer an extensive review and analysis of alternative methods and techniques for cross-cultural orientation. The twenty-six resources found in the body of this handbook draw from a variety of available techniques, including some based on the principles of active learning. Nevertheless, for the interested reader, the following very brief review of six major cross-cultural training approaches is offered.[46] A variety of methods is available to deliver each of these approaches during actual orientation sessions.

1. **The Fact-Oriented Approach:** The orientees are presented with facts about the host country and especially its culture.[47]
2. **The Attribution Learning Approach:** The orientees learn to explain events and behaviors (that is, to make attributions) from the point of view of host nationals.[48]
3. **The Cultural Awareness Approach:** The orientees are introduced to the culture concept and the nature of cultural differences.[49]
4. **The Cognitive-Behavior Modification Approach:** The orientees are taught to apply certain principles of learning to the problems of cross-cultural adjustment.[50]
5. **The Experiential Learning Approach:** The orientees engage in practical, participatory activities focused on learning about, or learning to participate skillfully within, a host culture.[51]
6. **The Interactional Learning Approach:** The orientees engage in some type of facilitated interaction with host nationals and/or "old hands" (experienced expatriates).[52]

It is worth adding that certain approaches are gaining a reputation as having very limited value in terms of enabling learners to become well adjusted and effective participants in an unfamiliar culture. These inferior techniques include (1) lectures on geography, history, or other aspects of area studies; (2) area studies travelogs and similar films; (3) panel presentations; (4) food, dance, and costume galas such as "Mexico Night"; (5) unfacilitated social events, such as ice cream parties and wine tastings, with people from different cultures in attendance; and (6) presentations by "off the street" cultural representatives, that is, people from other countries who have little or no understanding of the nature of culture.[53]

The issues surrounding the selection of orientation methods and techniques are certainly important, but they must not be allowed to intimidate the nonspecialist. Someone once observed that the best method for attaining an orientation objective is whatever method is most comfortable for the person who happens to be facilitating or leading the session. The implications of that observation are not good. It would be better to say that the best method for attaining an orientation objective is whatever available method is congruent with the accustomed learning styles of the orientees; that method should be presented by the person who is most comfortable doing so.

Ultimately, the preferred learning style of the orientees should be the most important consideration when methods are being selected. Yet, it is precisely this consideration that introduces intractable difficulties, given that (a) orientation designers are not broadly knowledgeable about culturally different learning styles, and (b) exchangees present themselves to orientation leaders in bewildering variety. We cannot expect the impossible from those who design and lead orientation activities and events. Consequently, the most practical yet reasonably safe advice that can be given is this:

PRINCIPLE ELEVEN

Effective orientation events employ a variety of methods and reinforce critical content items by means of two or more different methods.

Whenever exchangees are brought together for an orientation event, three or four differing methods should be included in the program. The longer the event, the more methods can and should be used; up to a dozen could be used during a week-long event. The variety increases the likelihood that the preferred learning style(s) of each orientee will be included during the event and reduces the likelihood that leaders and orientees alike will be overcome by boredom.[54]

During an event of more than a few hours duration, key skills and information should be presented by means of two or more different methods. The most practical way of reinforcing important content is to cover the same material by means of learning techniques that are relatively active and relatively passive; these could occur one after the other or at separate times. The most critical information and skills can and should be presented at different events, including (in some cases) events in both the sending and hosting countries. Concern over redundancy must not deter the leaders of an event from repeating, by means of two or more techniques, information or training that they deem vital for the exchangees' welfare.

8. THE EVALUATION OF ORIENTATION EVENTS

A common approach to evaluation of an orientation event is to write a short series of questions—such as "What did you like most [least] about this orientation?" and "What did you learn that was most [least] helpful during this orientation?"—and then to ask the orientees to respond to them just prior to the end of the event. Unfortunately, information gathered in this way is suspect on three counts.

The questions are often inappropriate. A question such as "What did you like most [least] about this orientation?" tends to elicit comments on the entertainment value of the event. Even questions about the excellence of specific activities are not appropriate because most orientees are not competent to judge complex issues of content and technique.

The timing of the questions is wrong. Unsophisticated young people should not be asked for their opinions about the helpfulness of an event until they have become immersed in the experience for which the help was provided. Asking such questions at the end of the event is convenient, but the answers are not based on experience.

The range of respondents is incomplete. An orientation should have benefits for people who come into contact with the orientees—for host family members and school personnel, for example, in the case of an orientation for exchangees—and any evaluation procedure should consult these other people as well as the orientees.

Certain types of questions are reasonable to ask at the end of an event. For example, one could ask, "What did you want to learn about during this event that was not well covered?" This question must be asked while time remains in which to cover the missing content. For reinforcement value, one could ask, "What did you learn during this event that you were poorly informed about before you arrived?" This question helps orientees appreciate the value of the event.

The noted educational evaluation specialists Egon Guba and Yvonna Lincoln have stressed that any evaluation effort can address either or both of two fundamental concerns: *merit* and/or *worth*.[55] Merit concerns the degree to which the various procedures and operations are carried out competently, completely, consistently, in a timely manner, and so forth. Merit involves issues of primary interest to program administrators. An appropriate question regarding the merit of an event that could be asked by administrators is this: "Was this event carefully planned, wisely organized, appropriately timed, comfortably sited, appetizingly provisioned, and skillfully led, and was its educational content knowledgeably developed?" To evaluate the merit of an event, an evaluator must objectively determine the degree to which its content, techniques, materials, procedures, and operations conform to widely agreed upon standards of excellence. Such standards could be determined by the policy makers and/or administrators of the sponsoring organization, or by outside experts.

Worth concerns the degree to which the actual content of the event is found to be beneficial in a practical way by the orientees and by all others having a personal stake in the outcome of the program. Worth involves issues of primary concern to all *stakeholders*, not merely to the program's adminstrators. (A stakeholder is anyone who is personally affected by the event's outcome.) An appropriate question regarding the worth of an event that could be asked by a stakeholder is this: "In what ways and to what extent did this event enable the orientees to better understand, adapt to, participate in, and benefit from their immersion in the host family, school, and community?" It is equally important to ask, "In what ways and to what extent did this event benefit (directly or indirectly) host family members, school personnel, and others in the host community who had extensive contact with the orientees?" To evaluate the worth of an orientation event, one must determine the degree to which the stakeholders subjectively found the program to have a beneficial impact on their daily lives during an extended period of time after the event has ended. Guba and Lincoln note that consensus about the worth of any type of educational program is impossible to attain because people have widely varying needs in their daily lives. Nevertheless, knowing these widely varying needs enables the people who design and deliver an educational program to do a far more competent job in developing content and methods that benefit all those who are affected by the program.

To ask about the merit of an educational program is to ask, "Are we doing things right?" in the sense of whether the work of delivering the program is being carried out efficiently and according to accepted standards of excellence.

To ask about the worth of an educational program is to ask, "Are we doing the right things?" in the sense of whether the program is providing learning content that actually has practical usefulness for everyone who has a stake in the program.[56] This latter question goes to the heart of what any educational program is all about.

With this vital distinction in mind, we are ready to consider the final principle of youth exchange orientation.

PRINCIPLE TWELVE

The most important quality that an orientation can have is *worth,* as judged by all those affected by it.

This principle does not mean that merit is unimportant. It says that worth is more important than merit. Each of the resources in this handbook must be judged, ultimately, by the following question of worth: "If this resource is used, will orientees and those who come into sustained contact with them experience actual practical benefits of some kind?" If the answer is no (or if an evaluation shows that some other resource would lead to greater practical benefits), then the appropriate course of action is to avoid using that resource and to use another that is believed to have greater worth.

Determining the worth of an orientation requires much more work than is usually devoted to evaluation questionnaires. But if orientation programs are truly important, we should be prepared, occasionally, to take the necessary steps to obtain the needed information. Those who wish to carry out a thorough evaluation of the worth of an orientation event should follow these nine steps.

1. Select one event to be evaluated. Not all events under your jurisdiction need be evaluated simultaneously; not all events need be evaluated each time they occur. A thorough and thoughtful evaluation of one event will provide much more useful information than either the relatively cursory evaluations of several events or the routinized evaluation of one major event every time it occurs. Select a major orientation event, prepare to carry out a major evaluative effort, and expect to benefit from the findings during the next two or three years.
2. Identify an outsider to carry out the evaluation. The outside evaluator should be a person who can write expository prose well and who has a basic understanding of (a) youth exchange programs, (b) intercultural learning and adjustment, and (c) research according to the qualitative or naturalistic paradigm.[57] (The evaluator need not be an "expert" in these fields.) The evaluator should also possess the personal quality of empathy.[58] The reason for selecting an outsider is to obtain the services of someone who brings no institutional biases to the task, one who can view the program with fresh eyes. If you cannot identify (or afford) a qualified outsider, select a respected insider who seems able to be relatively objective while doing the evaluation.

3. Arrange for the evaluator to be a participant/observer in the orientation event being evaluated, and direct him or her to write a lengthy, detailed account of that event. The ideal situation would be for the evaluator to be present for every aspect of the event, even during early planning sessions.
4. Identify the key stakeholding groups associated with the event to be evaluated: (a) those who design and deliver the orientation, (b) the orientees themselves, and (c) people who come into frequent contact with the orientees after the event (such as host and/or natural parents, school personnel, and volunteers for the sponsoring organization in local communities). Secondary stakeholders include program administrators, people who work with orientees having special adjustment difficulties, and others who have a demonstrated interest in the quality of the exchange program.
5. Arrange for the evaluator to interview representatives from all stakeholding groups, with more representatives being interviewed from the principal stakeholding groups than from the secondary groups. The objective of the interviews is to identify the predominant views and concerns of each stakeholding group with respect to (a) the overall purposes of the orientation event and (b) the degree to which those purposes are being realized in practice. The evaluator must be scrupulously careful not to impose his or her views about these matters on the interviewees. He or she should keep extensive notes from each individual interview.
6. Ask the evaluator to identify, using the notes from all the interviews, the points of conflict in the views and concerns expressed by the various stakeholding groups. (Remember that a consensus about worth is impossible to attain because the various stakeholding groups can be expected to have widely varying needs in their daily lives.)
7. Arrange for the evaluator to find out as much as possible about the actual experiences of the orientees in the days, weeks, and even months following the orientation program or event. So long as all information gathered is accurate, a variety of methods may be used to collect it. (Face-to-face interviewing is preferable, but contact by telephone and even by letter is acceptable.) The evaluator should maintain a written record of each item of information, including its source. Important information should be verified by a second or even third source whenever possible. This procedure is another way of determining whether the orientation program is effective, that is, whether it is "doing the right things."
8. Ask the evaluator to analyze carefully all the information at hand, taking special note of the problems and conflicts that have come to light through (a) the observation of the orientation event, (b) the interviews with representatives of the various stakeholding groups, and (c) the gathering of information about the experiences of the orientees following the event. This analysis should yield a detailed, written critique by the evaluator. This critique should (a) assess the overall worth of the orientation event, (b) suggest possible remedies for the problems that have been identified, and (c) offer possible resolutions of the conflicting needs and concerns of the various stakeholding groups. This critique (or final report) need not include all or even most the notes collected by the evaluator, but these notes should be available in case anyone wishes to consult them.
9. Finally, arrange for the evaluator to meet with all those who will have decision-making power over this orientation event whenever it occurs again in the future. Those in attendance should include those who will design and deliver the event as well as those with administrative responsibility for it. At this meeting, the evaluator should be expected to

forcefully advocate changes that, in his or her opinion, would deal constructively with as many of the problems and conflicts as possible, and would improve the overall worth of the event. Those who hear the evaluator's recommendations also should be expected to read his or her final report. Once the evaluator has advocated changes and presented the report to the decision makers, the responsibility for improving the event in the future rests with the decision makers, not with the evaluator (whose job is finished).

This nine-point guide has necessarily been brief. More complete models of naturalistic evaluations are readily available. One, by Jennifer Noesjirwan, focuses on AFS's orientation program for hosted exchangees in Australia. Entitled *Determining the Worth of an Orientation: Findings from AFS/Australia*, this document is available from the AFS Center for the Study of Intercultural Learning. Another, by Ronald Stutzman, focuses somewhat more broadly on a college study abroad program. It is entitled *Guide to On-Site Evaluation of Undergraduate Study-Abroad Programs*, and is available from the author at the Anthropology Department, Goshen College, Goshen, Indiana 46526. Those seriously interested in the theory and practice of naturalistic evaluation should consult Egon Guba and Yvonna Lincoln's *Effective Evaluation* (1981) and/or David Williams's *Naturalistic Evaluation* (1986), both published by Jossey-Bass (offices in San Francisco and London).

9. CONCLUSION

This essay has attempted to lay out a comprehensive rationale for planning and conducting orientation programs in a way that is in harmony with the major objective—or what should be the major objective—of youth exchange programs: to promote intercultural learning and personal growth, especially for the young exchangees but also for those (such as host and natural family members) who come into sustained contact with them throughout their experience.

This essay recommends that all those who are responsible for youth exchanges begin with a realistic understanding of the many stressful challenges of an intercultural homestay and of the unsophistication of most youthful exchangees, then go on to develop a prioritized series of formal orientation events that anticipate the needs of exchangees and of their host and natural family members at several points in time before, during, and after the exchangees' sojourn abroad. This essay also underscores the importance of routine, informal, supportive assistance for host family members and their exchangee throughout the entire duration of the intercultural homestay.

A fundamental assumption underlying this essay has been that intercultural learning and personal growth occur primarily as a result of the overall intercultural experience. The roles of orientation and support are to help learning occur as efficiently, as effectively, and as extensively as possible, and without incapacitating stress on the learner. More specifically, the role of formal orientation is to prepare, assist, and guide the learner as he or she faces difficult, real-life learning tasks. The role of informal support is to better enable the learner and his or her host family members to cope with the resulting stress and eventually to achieve stability and personal satisfaction. The purpose of support and orientation is to facilitate—to reduce the difficulties and the stresses of—experiential learning in an intercultural context.

The twenty-six resources found in the body of this handbook were selected for inclusion because they promote these objectives and purposes in one way or another. As explained in the introduction, the resources are carefully placed within the nine units so that each category of participant receives appropriate assistance during each phase of the youth exchange experience. Introductory explanations at the beginning of each of the units and of each of the resources will further guide the user of this handbook.

For the convenience of the reader, there follows a recapitulation of the twelve principles of youth exchange orientation.

The Twelve Principles of Youth Exchange Orientation

PRINCIPLE ONE

The fundamental purpose of providing orientation and support
for youthful exchangees is to facilitate their learning,
which is a continuous developmental process.

PRINCIPLE TWO

The fundamental objectives of orientation
for youthful exchangees are
(1) to promote intercultural learning and
(2) to prevent culture shock.

PRINCIPLE THREE

Culture shock is prevented through
reducing the unpredictability facing the exchangee,
and through providing individual support as needed.

PRINCIPLE FOUR

Intercultural learning is promoted through
reducing the degree of ethnocentricity
with which the exchangee views the values,
habits of thought, and patterns of behavior
of unfamiliar cultures.

PRINCIPLE FIVE

Orientation events are provided periodically
throughout the entire intercultural experience.

PRINCIPLE SIX

"Delayed post-arrival" is the subphase of an
exchangee's experience that deserves the maximum
expenditure of energy and resources for orientation.

PRINCIPLE SEVEN

The subphases immediately before and after both
international travel times (four in all) deserve only a
minimum expenditure of energy and resources for orientation.

PRINCIPLE EIGHT

Orientation is provided not only for exchangees,
but also for members of their natural families
and especially for members of their host families.

PRINCIPLE NINE

Overall orientation priorities are determined
by the relatively high importance of
(1) exchangees vis-a-vis members of families, and
(2) during-the-sojourn vis-a-vis other phases.

PRINCIPLE TEN

Effective orientation activities and events are
(1) culturally appropriate for the learners, and
(2) planned and conducted as serious learning experiences.

PRINCIPLE ELEVEN

Effective orientation events employ a variety of methods
and reinforce critical content items
by means of two or more different methods.

PRINCIPLE TWELVE

The most important quality that
an orientation can have is *worth*,
as judged by all those affected by it.

For Additional Reading

Bresee, Dana. "Exchange Program Teenagers Compare Life in Denmark and the U.S.A." *Occasional Papers in Intercultural Learning*, no. 10 (June 1986). New York: AFS Intercultural Programs.

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Hansel, Bettina, and Grove, Cornelius. *Why an AFS Experience Accelerates Learning and the Growth of Competence*. AFS Research Report no. 25. New York: AFS Intercultural Programs, 1984.

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Martin, Judith, ed. "Special Issue: Theories and Methods in Cross-Cultural Orientation." *International Journal of Intercultural Relations*, vol. 10, no. 2 (1986).

Paige, R. Michael, ed. *Cross-Cultural Orientation: New Conceptualizations and Applications*. Lanham, MD: University Press of America, 1986.

Pusch, Margaret, ed. *Multicultural Education: A Cross-Cultural Training Approach*. Yarmouth, Maine: Intercultural Press, 1979.

NOTES AND REFERENCES

1. To be precise, it is sponsoring organizations, not necessarily host families, that view as highly desirable the full integration of the youth into host family life. As pointed out by the former AFS national director in South Africa, Graham Bullen (personal communication), part of the intercultural learning for some host families involves surmounting their resistance to the idea of treating the exchangee as more than a guest. For example, in the family study carried out by Raymond Gorden in Bogota, Colombia, most of the guests from abroad (aged twenty to twenty-five) did not become fully functioning family members in spite of living with their respective host families on a full-time basis. See Raymond Gorden, *Living in Latin America: A Case Study in Cross-Cultural Communication* (Skokie, IL: National Textbook Company, 1974).

   See also Cornelius Grove, *What Research and Informed Opinion Have to Say about Very Short Exchange Programs*, AFS Research Report no. 14 (New York: AFS Intercultural Programs, 1983).

2. For a brief analysis of the reasons why an intercultural homestay involving complete immersion is an enlightening experience, see Bettina Hansel and Cornelius Grove, *Why an AFS Experience Accelerates Learning and the Growth of Competence*, AFS Research Report no. 25 (New York: AFS Intercultural Programs, 1984).

3. For a general overview of the principles of experiential learning, see Morris Keeton and Associates, eds., *Experiential Learning: Rationale, Characteristics, and Assessment* (San Francisco: Jossey-Bass, 1976).

   For a discussion in which the principles of experiential learning are related to the exchange context, see John Wallace, "Educational Values of Experiential Education," in *Beyond Experience: The Experiential Approach to Cross-Cultural Education*, edited by Donald Batchelder and Elizabeth Warner (Brattleboro, VT: The Experiment Press, 1977).

4. The "unfinished product concept" was first enunciated in the *Reports from the Workshop on Intercultural Learning Content and Quality Standards* (New York: AFS Intercultural Programs, 1984). See especially the "Statement of Recommendations Regarding AFS Program Quality," pages 4 and 8.

5. A brief review of the psychological literature on culture shock is found on pages 167–175 of Adrian Furnham and Stephen Bochner, "Social Difficulty in a Foreign Culture: An Empirical Analysis of Culture Shock," in *Cultures in Contact: Studies in Cross-Cultural Interaction*, edited by Stephen Bochner (Oxford, U.K.: Pergamon Press, 1982).

   A recent full-scale treatment of culture shock from the same two authors is *Culture Shock: Psychological Reactions to Unfamiliar Environments* (Methuen & Co.: London and New York, 1986).

6. Only one major article in the intercultural field has dealt extensively with the physiological aspects of culture shock. See La Ray Barna, "The Stress Factor in Intercultural Relations," in *Handbook of Intercultural Training, Volume II: Issues in Training Methodology*, edited by Dan Landis and Richard Brislin (Elmsford, NY: Pergamon Press, 1983).

7. The late Hans Selye, probably the outstanding stress researcher in the world, coined *eustress* as a contrasting term for the negative term *distress*. See Hans Selye, "On the Real Benefits of Eustress," in *Psychology Today* (March 1978): 60-61+.

8. *Fight* suggests coping behavior in which the person actively attempts to change the situation to conform to his or her own view (derived from the home culture) of the way things should be. *Flight* suggests coping behavior in which the person removes him- or herself from the situation, either by mentally dissociating or by physically moving away. Fight and flight are normal (non-pathological) defensive mechanisms but do not positively contribute to the sojourner's becoming an effective participant in the host culture. *Adaptation* is a gradual learning process in which the person strives to remain open to the differences between the actual situation and his or her own expectations, and to integrate and adjust his or her behavior so that it meshes more and more smoothly with that of host nationals. Adaptation does not imply, however, that the person

needs to become exactly like host nationals in every respect. See Stephen Rhinesmith, "Training for Cross-Cultural Operations," in *Training and Development Journal*, vol. 24 (1970): 20–23.

Another unproductive coping behavior that has been mentioned in the literature is *going native*. This term suggests that the sojourner attempts in every way possible, including behaviorally, to be like host nationals. Another term that has been applied to this strategy is *absconding*. For a brief discussion, see JoAnn Craig, "Three Types of Reaction to Culture Shock," in *AFS Orientation Handbook: Volume III* (New York: AFS Intercultural Programs, 1983): 39-42.

9. A good popularized discussion of the physiological responses to the unfamiliar is found in Alvin Toffler's *Toffler's Future Shock* (New York: Random House, 1970). See especially chapter 15.

A good professional discussion of the physiological response to the unfamiliar is found in Hans Selye, *The Stress of Life*, rev. ed. (New York: McGraw-Hill, 1976).

Hans Selye's approach to the understanding of stress—a response-oriented approach—is one of three possible approaches. For a comparative discussion of all three approaches to understanding stress, see chapter 1 of James H. Johnson, *Life Events as Stressors in Childhood and Adolescence* (Newbury Park, CA: Sage Publications, 1986).

10. For more information about the medical consequences of severe stress, see chapter 1 of Hans Selye, *Stress Without Distress* (Philadelphia: J.B. Lippencott, 1974).

For information in laymen's terms about the medical consequences of severe stress, see Lynne Lamberg, "Coming to Terms with Stress," in *The World Book Health & Medical Annual, 1987* (Chicago: World Book, Inc., 1986). See especially pages 98–100.

For research evidence suggesting that "stress suppresses immunity in proportion to the intensity of the stressor," see Steven E. Keller, et al., "Suppression of Immunity by Stress: Effect of a Graded Series of Stressors on Lymphocyte Stimulation in the Rat," in *Science*, vol. 213 (September 1981): 1397–1399.

11. The term *culture fatigue* first appeared in 1975 in an article by George Guthrie entitled "A Behavioral Analysis of Culture Learning," in *Cross-Cultural Perspectives on Learning*, edited by Richard Brislin et al. (New York: John Wiley & Sons, 1975).

12. For more information about human beings' increased physiological ability to adapt and survive during periods of acute stress, see J.C. Pearce, *Magical Child* (New York: E.P. Dutton, 1977).

13. Within AFS, the European exchange leader Roberto Ruffino has been a strong advocate of the value of crises in learning. The following statement is reflective of AFS's policy in this regard:

> The objective of orientation programs and participant support activities is not to insure that participants have an intercultural experience that is crisis-free. Rather, the purpose of these efforts is to provide AFSers with knowledge, awareness, and skills that will better enable them to seize, cope with, recover from, and learn through the succession of personal crises that inevitably will occur throughout their intercultural experience. The purpose of individualized participant support activities such as personal counseling—and, indeed, such as the provision of host families—is to insure that no personal crisis becomes completely overwhelming for any participant.

For the full text of AFS's position on the value of crises in learning, see pages 1–2 and 13 of the "Statement of Recommendations Regarding AFS Program Quality," in *Reports from the Workshop on Intercultural Learning Content and Quality Standards* (New York: AFS Intercultural Programs, 1984).

14. For a figurative representation of the changes brought about in an individual as a result of intercultural learning, see Cornelius Grove, "Intercultural Learning Through Personal Crises: A Dialogue," in *AFS Orientation Handbook: Volume V* (New York: AFS Intercultural Programs, 1985). The figure appears on page 37; related text begins near the bottom of page 36.

15. See Gary Weaver, "Understanding and Coping with Cross-Cultural Adjustment Stress," in *Cross--Cultural Orientation: New Conceptualizations and Applications*, edited by R. Michael Paige (Lanham, MD: University Press of America, 1986). See especially pages 118–121.

16. See Gerhard Winter, "German-American Student Exchange: Adaptation Problems and Opportunities for Personal Growth," in *Cross-Cultural Orientation: New Conceptualizations and Applications*, edited by R. Michael Paige (Lanham, MD: University Press of America, 1986). See especially pages 318–320.

17. See the subsection entitled "Effects of a Sojourn, and Research Difficulties," in Richard Brislin, *Cross-Cultural Encounters: Face-to-Face Interaction* (Elmsford, NY: Pergamon Press, 1981). See pages 292–300.

18. See Bettina Hansel, *The Impact of a Sojourn Abroad: A Study of Secondary School Students Participating in a Foreign Exchange Program* (Ph.D. dissertation, Syracuse University, 1985). Distributed by University Microfilms International, Ann Arbor, MI (order number 86-03764).

    For a much shorter treatment of the same information, see Bettina Hansel, *The AFS Impact Study: Final Report*, AFS Research Report no. 33 (New York: AFS Intercultural Programs, 1986).

19. See Cigdem Kagitcibasi, "Cross-National Encounters: Turkish Students in the United States," in *International Journal of Intercultural Relations*, vol. 2, no. 2 (1978). The quote is from pages 155–156.

20. See Peter Adler, "The Transitional Experience: An Alternative View of Culture Shock," in *Journal of Humanistic Psychology*, vol. 15, no. 4 (1975): 13–23.

21. For the full report, see Joseph English and Joseph Colmen, "Psychological Adjustment Patterns of Peace Corps Volunteers" (mimeographed) (Washington: Peace Corps, n.d. [apparently late 1960s]). The quote is from pages 6–7.

    Professional literature suggesting that sustained immersion in an unfamiliar culture brings about positive benefits can be traced as far back as 1928, when the sociologist Robert Park introduced the *marginal man* concept in a discussion of migrants in the *American Journal of Sociology*, vol. 33, no. 6 (May). Several authors have discussed this concept in the intervening years. Reviewing the marginal man concept in a recent article, Norwegian psychiatrist Leo Eitinger wrote the following.

    > The essence of migration, whether collective or individual, is the breaking of old habits and the exposure of more people to different ideas and associations, to new worlds of thought. One of the consequences is that many migratory people must live in two different cultural circles with dissimilar values. In this way the personality, called "The Marginal Man" by Park, is formed: a person in whom there has arisen a synthesis of the different cultural values and cultural worlds to which he has been exposed during his migratory life. Such persons learn to see the world from which they come, in which they were born, and in which they were brought up, with almost the same selective eyes as an "alien." An "alien" is a free man in both theory and practice. He scrutinizes his relations with a fresh, often critical gaze. He is less prejudiced, subjects everything to a new and objective evaluation. He is not as confined by the old habits or representations as is the general population—he is "cosmopolitan." For society, this person on the border of two cultures will have a stimulating effect on both sides, and will inspire the progress of human development.

    Leo Eitinger, "Feeling 'At Home': Immigrants' Psychological Problems," in *Strangers in the World*, edited by Leo Eitinger and David Schwarz (Bern, Switzerland: Hans Huber Publishers, 1981). The quote is from page 100–101.

22. The concept of social order, as understood from an anthropological point of view, is one that may be of interest to those who deal with cultural differences conceptually or in the course of their work. See, for example, Albert Scheflen, *Body Language and Social Order* (Englewood Cliffs, NJ: Prentice-Hall, 1972).

23. The "learning how to learn" approach is based largely on the work of David Kolb. See his *Learning Style Inventory* (Boston: McBer & Co., 1976). A more recent work by Kolb is *Experiential Learning* (Englewood Cliffs, NJ: Prentice-Hall, 1984).

Kolb's ideas have been adapted for application in cross-cultural training contexts by Gail Hughes-Wiener. See her "The 'Learning How to Learn' Approach to Cross-Cultural Orientation," in *International Journal of Intercultural Relations*, vol. 10, no. 4 (1986): 485–505.

24. For a discussion of the possible value of temporarily lowering one's self-expectation of competent and successful behavior as a means of preventing culture shock, see Cornelius Grove and Ingemar Torbiorn, "A New Conceptualization of Intercultural Adjustment and the Goals of Training," in *International Journal of Intercultural Relations*, vol. 9, no. 2 (1985). See their discussions of the *level of mere adequacy* on pages 207–208, 210–211, 221, and especially 226–229. This article is reprinted in *Cross-Cultural Orientation: New Conceptualizations and Applications*, edited by R. Michael Paige (Lanham, MD: University Press of America, 1986). The corresponding page numbers are 72–73, 75–76, 86, and 93–97.

25. Volume VI (1987) of the *AFS Orientation Handbook* focuses on ongoing supportive assistance; four of its resources, not reprinted in this handbook, contain specific guidelines for local volunteers. See "Training Volunteer Participant-Family Liaisons" (pages 18–21), "Talking Supportively with Host Parents and Siblings" (pages 36–38), "Moving the Participant from One Host to Another" (pages 39–56), and "The Back-Up Host Family" (pages 106–107), in *AFS Orientation Handbook: Volume VI* (New York: AFS Intercultural Programs, 1987). Intercultural Press distributes Volumes III, IV, V, and VI to people not directly associated with AFS. (Volumes I and II are out of print.)

26. See Gary Fontaine, "Roles of Social Support Systems in Overseas Relocation: Implications for Intercultural Training," in *International Journal of Intercultural Relations*, vol. 10, no. 3 (1986). The quote is from page 374.

    For an annotated bibliography of several books and articles that relate social support to the context of an intercultural sojourn, see Mara Adelman, "Social Support and Cross-Cultural Contact," in *AFS Orientation Handbook: Volume VI* (New York: AFS Intercultural Programs, 1987).

27. An incisive and balanced analysis of cultural relativism is found in the chapter entitled "Judging Other Cultures," in F. Allan Hanson, *Meaning in Culture* (London and Boston: Routledge & Kegan Paul, 1975).

28. The notion that learning about one's own home culture is good preparation for one's encounter with an unfamiliar culture is old and respected. See, for example, Hilda Taba, *Cultural Attitudes and International Understanding* (New York: Institute of International Education, 1953).

    For a more recent treatment of this approach, see David Hoopes's discussion of cultural self-awareness in "Intercultural Communication Concepts and the Psychology of Intercultural Experience," in *Multicultural Education: A Cross-Cultural Training Approach*, edited by Margaret D. Pusch (Yarmouth, ME: Intercultural Press, 1979).

29. For example, Resource 15 in this handbook is based on research findings reported in Frank Hawes and Daniel Kealey, *Canadians in Development: An Empirical Study of Adaptation and Effectiveness on Overseas Assignment* (Ottawa: Canadian International Development Agency, 1979). Hawes and Kealey's work has been very influential in the intercultural field; in particular, they helped draw an important distinction between *adjustment* and *effectiveness* in the foreign setting. See especially pages 158–71 and 179–83.

30. The quote is from the first paragraph of chapter 4 of Edward Hall's *Beyond Culture* (New York: Anchor Press/Doubleday, 1976).

31. For instance, we have this report from Andrea Varnier, an orientation specialist with Intercultura, AFS's affiliate in Italy.

    > First of all, the low number of students allowed both teachers and assistants to keep in much closer contact with all of the students, especially between lessons and during free time; communication among everyone was greatly facilitated. Equally important, there was no possibility that cliques of students of the same nationality could be established [due to the fact that only one or two students of each nationality were present]; consequently, Italian was the dominant language outside of class.

> With respect to the learning of Italian, I can say that the students in these decentralized camps were much more absorbed in their lessons than used to be the case [during immediate post-arrival events] in San Gimignano. There seem to be two main reasons why. The first is physical: In the case of San Gimignano, the students were very tired because of the excitement of the days before their departure from home, because of the long journey, and because of nervousness about being in a new culture .... The second and more important reason is that, in the case of the delayed orientations, the students had had an opportunity to realize the enormous importance of knowing Italian. At school, in the host family, with friends—everything would be much easier if only they could speak Italian. Thus, the students really wanted to be there and wanted to try to learn ....

We also have this report from Dr. Wayne Edwards, the chairperson of AFS's volunteer organization in New Zealand.

> Three or four weeks after their arrival, the students are rested from the rigors of international travel, have some experience of life in New Zealand, and bring to the orientation a very receptive and inquiring frame of mind. Their brief but concrete experience in the host community enables a variety of topics to be discussed more easily and realistically. Being in a relaxed state of mind, the students are better able to share their time together and to give each other mutual support; this support can continue after the event itself. Each student realizes that the others have had experiences and feelings similar to his or her own during their few weeks in the host community.
>
> For most people, being introduced to the concept of "culture" and being encouraged to explore one's own reactions to and place in a new culture are challenging and demanding tasks. Our conviction in New Zealand is that the kind of reflection and exploration we hope to promote as an intercultural learning organization is well timed to occur several weeks after the students' arrival. It is worth emphasizing again that the initial weeks after arrival have provided the AFSers with a short but concrete experience in a secure and fairly controlled environment centered largely on the host family and including brief experiences in the host school and community. Then comes the Gateway Orientation with its opportunity to think about this new way of life.

The full text of these two reports may be found on pages 45–49 of *AFS Orientation Handbook: Volume V* (New York: AFS Intercultural Programs, 1986).

32. See especially pages 114–115 of Clarence Chaffee, "Cross-Cultural Training for Peace Corps Volunteers," in *Overview of Intercultural Education, Training, and Research. Volume II: Education and Training*, edited by David Hoopes et al. (Washington, DC: Society for Intercultural Education, Training, and Research, 1978).

33. The specific recommendation in the YFU manual reads as follows:

> Ideally, this orientation should be conducted between six to ten weeks after the arrival of the students. This way, families and students come together ... at a time when reality is setting in and participants have new awareness of the needs and issues of living together. At this time, most students' [language ability] will be sufficient to understand the intent of the program, too.

Judith Blohm and Michael Mercil, *Planning and Conducting Post-Arrival Orientations* (Washington, DC: Youth for Understanding, 1982). The quote above is from page 19; see also "The Post-Arrival Orientation," pages 12–13.

34. In his well received 1981 book, Richard Brislin writes that

> One promising approach is to orient sojourners after they have lived in another culture for two or three months. By that time, they will have had experiences which need explanations ....

Richard Brislin, *Cross-Cultural Encounters: Face-to-Face Interaction* (Elmsford, New York: Pergamon Press, 1981). The quote above is from pages 104–105.

35. In cases where exchangees are coming home from a very sharply different host culture, immediate post-return orientation events may legitimately last as long as two or three days. See, in this handbook, the introduction to unit 8, especially footnote 3.

36. The AFS Host Family Dynamics Study found that frequent telephone contact between the exchangee and members of his or her natural family is a positive and unmistakable indication that the exchangee-host relationship either has encountered serious difficulties or soon will encounter them. "Frequent" came to be defined in the AFS study as twice per month or more. A frequency of between once and twice per month appears to indicate that the exchangee-host relationship should be carefully monitored by local support personnel. A frequency of less than once per month was found to signal nothing with respect to the health of the exchangee-host relationship. In determining frequency, telephone contact made to mark special occasions (birthdays, national or religious holidays) or to handle emergencies should not be counted.

The AFS study associated three specific problems with frequent telephone contact: (1) Frequent telephoning enables an exchangee to continue living in the psychological context of his or her bonds with the natural family, and therefore inhibits his or her development of new emotional bonds with the host family. (2) Frequent telephoning enables an exchangee to remain preoccupied with events, personalities, and points of view in the natural family and home community, so that he or she is not fully "present" in the host community. (3) Frequent telephoning provides exchangees with poorly informed, and often erroneous, interpretations and advice regarding events and personalities in the host country. Natural family members are very unlikely to possess the detailed knowledge and practical experience that would enable them to give good advice to someone immersed in a sharply differing family, community, and culture.

The most complete report on AFS's Host Family Dynamics Study is Cornelius Grove and Bettina Hansel, *Host Family Dynamics Training Workshop No. 1*, including Leader's Guide and Participant's Readings (New York: AFS Intercultural Programs, 1988). All major findings are noted in this 120-page document. See also Kimerly Miller, Cornelius Grove, and Bettina Hansel, "The Dynamics of Hosting an International Exchange Student," in *Multicultural Adult Education: Issues in the U.S.*, edited by Beverly Benner Cassara (London, Sydney, Wolfeboro (NH): Croom Helm, in press).

37. For a good bibliography of post-return literature including training manuals, see *Cross-Cultural Reentry: An Annotated Bibliography*, compiled by Clyde Austin (Abilene, TX: Abilene Christian University Press, 1983).

Austin also has collected short articles and excerpts about the problems of returning home in *Cross-Cultural Reentry: A Book of Readings* (Abilene, TX: Abilene Christian University Press, 1986).

38. See the excellent research report by Frank Hawes and Daniel Kealey, *Canadians in Development: An Empirical Study of Adaptation and Effectiveness on Overseas Assignment* (Ottawa: Canadian International Development Agency, 1979). See especially their discussion of positive and realistic expectations on pages 166–169.

39. Those who provide orientation events for host families in the pre-departure phase will find Resource 8 in this handbook to be useful. It is based on findings from AFS's Host Family Dynamics Study, an extensive naturalistic study of fifteen American host families. For more detailed accounts of these findings, see the following documents.

Cornelius Grove, *Dynamics of International Host Families*, AFS Research Report no. 27. (New York: AFS Intercultural Programs, 1984). This document deals with the findings of the study in a preliminary way. See also AFS Research Reports nos. 7, 13, and 30, which give accounts of the fifteen families' experiences with little interpretation.

Cornelius Grove and Bettina Hansel, *Host Family Dynamics Training Workshop No. 1*, including Leader's Guide and Participant's Readings (New York: AFS Intercultural Programs, 1988). All major findings are noted in this 120-page document.

Kimerly Miller, Cornelius Grove, and Bettina Hansel, "The Dynamics of Hosting an International Exchange Student," in *Multicultural Adult Education: Issues in the U.S.*, edited by Beverly Benner Cassara (London, Sydney, Wolfeboro (NH): Croom Helm, in press).

See also the following guide for host families: Nancy King and Ken Huff, *Host Family Survival Kit: A Guide for American Host Families* (Yarmouth, ME: Intercultural Press, 1985).

40. The nature of the changes in youthful, recently returned sojourners is presented in schematic fashion in Resource 12 in this handbook. For more extended discussions, see the following (and the bibliographies in each).

Angene Wilson, "Returned Exchange Students: Becoming Mediating Persons," in *International Journal of Intercultural Relations*, vol. 9, no. 3 (1985): 285–304.

Judith Martin, "The Impact of a Homestay Abroad on Relationships at Home," in *Occasional Papers in Intercultural Learning*, no. 8 (September 1985) (New York: AFS Intercultural Programs).

Bettina Hansel, *Literature Review: Studies of the Impact of a Travel-Abroad Experience*, AFS Research Report no. 28 (New York: AFS Intercultural Programs, 1984).

Bettina Hansel and Cornelius Grove, "Learning By Doing: What a High School Student Can Learn from a Homestay Abroad," in *The Journal of College Admissions*, no. 107 (Spring 1985): 26–31. A slightly different treatment by the same authors of the same data is found in "International Student Exchange Programs—Are the Educational Benefits Real?" in *NASSP Bulletin*, vol. 70, no. 487 (February 1986): 84–90.

Bettina Hansel, "Developing an International Perspective in Youth Through Exchange Programs," in *Education and Urban Society*, vol. 20, no. 2 (February 1988): 177–95.

41. The flood of admiration was apparently unleashed by a 1967 article that challenged the passive learning approach—which the authors called "the university model"—on the grounds that the poor adjustment record of expatriates from the United States was traceable to the use of traditional didactic teaching techniques in the expatriates' training and orientation programs, most of which had been conducted on university campuses. See Roger Harrison and Richard Hopkins, "The Design of Cross-Cultural Training: An Alternative to the University Model," in *Journal of Applied Behavioral Science*, vol. 3, no. 4 (1967).

42. In 1977, Paul Pedersen and William Howell wrote:

> Some cultures use "pretend" situations for serious purposes extensively, but most do not. When a representative of a culture which separates game-playing from serious business like education is pressured into participation in a structured exercise, significant stresses result.
>
> A strong argument against structured exercises in intercultural group work is the unspoken assumption among Americans that openness contributes to understanding and has positive social values. Hiding your feelings and not revealing your thoughts has a much higher value in most cultures.

Paul Pedersen and William Howell, "Pros and Cons of Using Structured Exercises in Intercultural Groups," the preface to *A Manual of Structured Experiences for Cross-Cultural Learning*, edited by William H. Weeks et al. (Yarmouth, ME: Intercultural Press, 1977). The quote above is from page ix.

Two years later, David Hoopes offered a well-informed assessment of the reason why many trainers had turned to the sensitivity model, and why "in almost every case [they] got severely burned":

> First, human relations training spawned its own behavioral and attitudinal norms that are no more universal than any others. Such qualities as openness, directness, and confrontiveness, which tend to become norms in sensitivity training, translated into biases and stumbling blocks in the encounter with contrasting cultures. [Second,] it produced self-insight within the American cultural context, but it did not consistently result in self-awareness in cross-cultural situations. Finally, from the cross-cultural perspective, human relations training suffered the same shortcoming it did elsewhere—it tended to be so thoroughly experiential that it left participants without a conceptual framework within which to turn it into a useable tool.

David Hoopes, "Notes on the Evolution of Cross-Cultural Training," in *Intercultural Sourcebook: Cross-Cultural Training Methodologies*, edited by David Hoopes and Paul Ventura (Yarmouth, ME: Intercultural Press, 1979). The quote above is from page 4.

43. These objections appeared originally in a review of a popular cross-cultural training manual that relied almost exclusively on sensitivity training techniques. See Cornelius Grove, "Book Review: Training for the Cross-Cultural Mind" [by Pierre Casse], in *International Journal of Intercultural Relations*, vol. 5, no. 4 (1981): 407–10.

44. See, for example, Jules Henry, "A Cross-Cultural Outline of Education," in *Current Anthropology*, vol. 1, no. 4 (1960). Henry's outline was reprinted in a book intended for a general audience in *Jules Henry on Education* (New York: Random House, 1971).

For a bibliography covering 175 published works (including other bibliographies) related to the problems of cultural differences in schools and other learning environments, see Cornelius Grove, *The Annotated Bibliography on Cross-Cultural Problems in Education, Volume II: Published Literature (Books)*, ERIC/CUE Urban Diversity Series no. 62 (New York: ERIC Clearinghouse on Urban Education, Teachers College, Columbia University, 1979). [ERIC # ED 169 191]

45. An excellent recent article dealing with cross-cultural differences in education is Geert Hofstede, "Cultural Differences in Teaching and Learning," in *International Journal of Intercultural Relations*, vol. 10, no. 3 (1986). See especially tables 3, 4, 5, and 6.

46. The review of the six major approaches follows closely a categorization proposed by Richard Brislin, Dan Landis, and Mary Brandt in "Conceptualizations of Intercultural Behavior and Training," in *Handbook of Intercultural Training, Volume I: Issues in Theory and Design*, edited by Dan Landis and Richard Brislin (Elmsford, NY: Pergamon Press, 1983).

47. In the fact-oriented approach, orientees are presented with facts about the host country and especially its culture through lectures, videotapes, films, readings, workbooks, case studies, community descriptions, critical incidents, culture capsules, question-and-answer sessions, or dramatizations. (Note that the name of this approach seems to indicate that it addresses only a passive learner, but that several of its specific techniques actively involve the learner mentally and socially if not also emotionally and physically.)

48. The attribution learning approach is closely associated with the programmed textbook technique known as the "culture assimilator" (but not limited to it). This approach helps the orientees learn to explain events and behaviors from the point of view of host nationals. The objective is for the orientees to internalize the values and standards of the host culture so that their attributions (that is, their notions about one's motives for various behaviors) will become increasingly similar to the attributions made by host nationals.

A difficulty with culture assimilators is that they require much research and painstaking editorial work to prepare. For a recent listing of available culture assimilators, see page 206 of Rosita Albert, "Conceptual Framework for the Development and Evaluation of Cross-Cultural Orientation Programs," in *International Journal of Intercultural Relations*, vol. 10, no. 2 (1986).

Until recently, virtually all culture assimilators were developed for helping a person from one specific culture to enter another specific culture. Now a "culture general" assimilator is available. See Richard Brislin et al., *Intercultural Interactions: A Practical Guide*, Cross-Cultural Research and Methodology Series vol. 9 (Beverly Hills, CA: Sage Publications, 1986).

49. With philosophical grounding in cultural relativism, the cultural awareness approach introduces orientees to the culture concept and the nature of cultural differences. Often the vehicle for accomplishing these ends is study of the orientees' home culture in an anthropological perspective. Specific techniques include value orientation checklists, self-awareness building, value ranking charts, and the contrast-culture technique, best known in the form of the contrast-American technique (see below). Similar objectives may be attained by "culture general" techniques such as studies or exercises focusing on the nature of cross-cultural adjustment, activities focusing on verbal and nonverbal communication, exercises highlighting perceptual tendencies, and simulations such as the well known *BaFá BaFá* (see below). Many of these activities and exercises employ active learning methods and are termed *experiential* by most users; in this six-part categorization, however, that term will be reserved for active learning experiences occurring within an unfamiliar culture (see category 5 in the text and footnote 51 below).

The popular contrast-American technique traces its origins to Alfred Kraemer, *Development of a Cultural Self-Awareness Approach to Instruction in Intercultural Communication* (Alexandria, VA: Human Resources Research Organization, 1973). (This document may be obtained from the National Technical Information Service, Springfield, Virigina, using order number AD 765 486.) For a brief discussion, see Alfred Kraemer, "Cultural Self-Awareness and Communication," in *International Educational and Cultural Exchange*, vol. X, no. 3 (Winter 1975).

BaFá BaFá, published in 1973 by R. Gary Shirts, is played with a variety of materials. A kit, entitled *BaFá BaFá: A Cross-Culture Simulation*, may be obtained from Simile II in Del Mar, California.

For a general discussion of simulations, see Sandra Fowler, "Intercultural Simulation Games: Removing Cultural Blinders," in *Experiential and Simulation Techniques for Teaching Adults*, edited by L. H. Lewis (San Francisco: Jossey-Bass, 1986).

50. The cognitive-behavior modification approach is rarely used. It applies certain principles of learning to the problems of cross-cultural adjustment. For instance, orientees are asked to list the kinds of activities they find enjoyable or rewarding in their home culture; then they carry out a guided study of the host culture to determine how they can carry out the same or similar activities there. The orientees may then be asked to list activities they find disagreeable or punishing in their home culture; then they carry out a similar study to see how these can be avoided in the host culture. Orientation leaders may attempt to help the orientees feel positively challenged by features of the host culture that the orientees fear.

51. As noted in the text, the experiential learning approach has tended to be applied more or less indiscriminately in recent years. The term *experiential learning* is most precise when designating practical, participatory activities focused on learning about, or learning to participate skillfully within, a host culture. Ideally, the orientees learn through actual experiences within the host culture. Experiential techniques involve the orientees physically, socially, and emotionally as well as mentally. Examples of the experiential approach include role plays, situation exercises, field trips, community investigations, and brief, guided total immersion experiences. To the extent that one can fabricate elements of a host culture at a location not within that culture, it may be possible to use similar activities in a pre-departure orientation event. Given the vast complexity and deep subtlety of any culture, however, an artificial fabrication is bound to leave much to be desired, though it may have some value for preparing the prospective sojourner.

52. The interactional learning approach involves some type of facilitated interaction between the orientees on the one hand and host nationals and/or "old hands" (experienced expatriates) on the other. The objective is for the orientees to feel more and more comfortable with host nationals, and to learn details about life in the host country from them and/or the old hands.

53. The list of worthless orientation activities is based on a list developed by Milton Bennett and Janet Bennett entitled "Activities that Usually Do Not Work to Increase Intercultural Sensitivity and Effectiveness," mimeographed (Portland, OR: n.d.)

54. As Paul Pedersen has observed regarding the training of adults in organizational settings:

> A comprehensive design will include a balance of experiential approaches to increase awareness, lecture presentations to transfer knowledge, and simulated opportunities to practice skills.

Paul Pedersen, "The Transfer of Intercultural Training Skills," in *International Journal of Psychology*, vol. 18 (1983). The quote above is from page 341.

55. See chapter 3 of the excellent work by Egon Guba and Yvonna Lincoln, *Effective Evaluation: Improving the Usefulness of Evaluation Results Through Responsive and Naturalistic Approaches* (San Francisco: Jossey-Bass, 1981).

56. Note that high merit does not necessarily imply high worth; program content of no practical value can be delivered in a highly competent manner. Likewise, high worth does not necessarily imply high merit; a program can yield much learning of practical use to orientees and to others in spite of being incompetently delivered.

57. A thorough treatment of the principles of naturalistic research may be found in Yvonna Lincoln and Egon Guba, *Naturalistic Inquiry* (Beverly Hills, CA: Sage Publications, 1986).

58. Empathy must not be confused with sympathy. To be empathetic, a person tries to put aside his or her own emotions and then to pay attention to and understand the emotions and thoughts of another person. Empathy requires objectivity, the ability to "put oneself in the other person's shoes." An authority on interviewing has said that effective interviewing cannot take place in the absence of an empathetic relationship between the interviewer and the interviewee. See pages 516-17 of Raymond Gorden, *Interviewing: Strategy, Techniques, and Tactics,* rev. ed. (Homewood, IL: Dorsey Press, 1975).

UNIT · 1

NATURAL FAMILIES
PRE-DEPARTURE

Pre-Departure Orientation for Natural Families

Priority Level: In comparison with the other eight units in an overall orientation scheme, unit 1 has a relatively low priority.[1] During the pre-departure phase, natural families will benefit from the sponsoring organization's high priority orientation efforts on behalf of exchangees (see unit 2); relatively little need be done exclusively for natural family members.

Responsibility: With one exception, all objectives below are appropriate for implementation by volunteers and staff members in the sending country. One objective requires the active cooperation of officials of the sponsoring organization in the hosting country.

Subphase Objectives: Following are brief statements of appropriate basic objectives of each of the four subphases.[2]

Marketing: Marketing information obviously must portray youth exchange in a positive light, but this should be accomplished without misrepresenting the fundamental nature of an intercultural homestay. An intercultural homestay is a challenging and sometimes stressful experience that can lead to accelerated learning and personal growth. Describing youth exchange solely in terms of adventure, tourism, or fun generates (or confirms) unrealistic expectations in potential exchangees and their natural parents.

Selection: Selection procedures should be carried out in a way that underscores the necessity for exchangees to adapt to and learn from unfamiliar situations such as will be constantly encountered in the host country. Natural parents should see that the intent of the selection effort is to screen out young candidates who, in such situations, are a risk to themselves and others.[3]

Preparation: The preparation subphase is further subdivided (though, in practice, not necessarily in the following sequence). Appropriate objectives for each subdivision follow.

Time of Notification of Selection: Information provided to exchangees at this time will be seen by their natural parents, and should be written with the natural parents in mind. See the unit 2 Introduction for a discussion of appropriate objectives.

Time of Notification of Country Placement: The notification letter should provide practical information of whatever kinds are necessary to enable natural parents to assist their son or daughter to prepare properly for travel to and extended residence in the host country. This information should be developed by, or with the assistance of, officials of the sponsoring organization in the hosting country.

Other information provided to exchangees at this time will be seen by their natural parents and should be written with the natural parents in mind. See the unit 2 introduction for a discussion of other appropriate objectives.

Time of Attendance at an Orientation Event: A regional or local orientation event specifically for the natural parents and other family members of exchangees should focus on

a. giving reassurance about the competence of the exchange organization in looking after the health and welfare of all exchangees;

b. helping natural parents to develop realistic expectations about the nature of an intercultural homestay experience;

c. strongly advising natural family members not to give specific advice to, and not to place unnecessary demands upon, their children while the latter are in the host country, especially by means of telephone calls; and

d. providing ample opportunity for natural parents to ask questions and to discuss their apprehensions.

Immediate Pre-Departure: There are no specific objectives for the orientation of natural family members at this time.

Resources in this Handbook: The following Resources should prove useful for those who are developing materials and activities for the pre-departure orientation of natural family members.

Resource 1 describes a mini-homestay experience involving candidates and their natural parents within a local or regional area. This event may be the best possible method for stressing to candidates and natural parents alike the nature of an intercultural homestay and the kinds of adjustment and learning that it requires. Resource 1 is intended for use during the selection subphase, but could be used in the preparation subphase.

Resource 2 is a plan for arranging direct contact (usually by telephone) between recent returnees from a certain country and the families of young people who have been selected to sojourn in that country. Such contacts help to relieve the anxieties of the selected youth and their parents, and enable many of their specific questions about the upcoming sojourn to be answered. Resource 2 is intended for use during the preparation subphase.

Resource 3 is a model of the kind of informational bulletin that sponsoring organization officials in the hosting country should prepare for the young people and their natural parents in order to guide their preparations for the exchange experience. It is intended for use during the preparation subphase.

Resource 24 (located in unit 8) reviews a major research effort that found that young people learn and grow at an accelerated rate during an intercultural homestay. Information drawn from this resource may enable a sponsoring organization to deal more persuasively with natural parents during the marketing subphase.

NOTES

1. The relative priorities of the nine units are stated and explained in section 6 of the introductory essay, "Principles of Youth Exchange Orientation."
2. For a complete list of subphases, see the chart in section 4 of the introductory essay, "Principles of Youth Exchange Orientation."
3. Selection is not dealt with in this handbook. For a detailed set of selection guidelines, see *Assessing the Candidate*, a publication of The AFS Center for the Study of Intercultural Learning.

RESOURCE ONE

CANDIDATE EXCHANGE HOMESTAY

The experience of living for an extended period as a member of a new family in an unfamiliar culture is one for which virtually no young person has adequate preparation. Consequently, adult leaders of the exchange organization in the sending country face difficulties both in screening out candidates who are unsuitable for such an experience and in adequately conveying to candidates and their parents the nature of an intercultural homestay. Resource 1, which originally was developed in the Federal Republic of Germany for use during the selection subphase, offers an activity that should prove useful in dealing with both of these important tasks.

Objective: To enable local screening committees to gain information about how each candidate may adjust to the experience of living as a member of a new family and/or to educate those who are selected and their parents regarding the nature of an intercultural homestay.

Who & When: Candidates for participation in an intercultural homestay and their natural parents. This activity could also be carried out with young people (and their parents) who have already been selected to participate in an intercultural homestay.

Preparation: A candidate exchange homestay requires thoughtful preparation with respect to matters such as choosing the weekend that is best for all participants, determining which candidate will be sent to which parents, arranging transportation before and after the homestays, planning a debriefing session for the candidates and their parents, and evaluating each candidate's adjustment to the homestay.

Procedure: In order to simulate a student exchange experience early in the screening and/or orientation process, candidates from one or more local committees or chapters exchange families for a weekend. It is important to arrange these exchanges so that they all take place at the same time. Each candidate should be absent when his or her parents host another candidate. Also, should some of the candidates be friends, they should not be exchanged because the essence of this procedure is that every candidate be hosted by parents with whom he or she is not acquainted. In order to make such an exchange valuable for orientation purposes, candidates should have the opportunity, as soon as possible after the homestay has ended, to discuss their feelings and problems and to consider suggestions for coping better with the experience of living in an unfamiliar home. Parents who participate as hosts in the exchange can also benefit from this kind of debriefing session, since it may provide them with additional insight into their son or daughter's exchange experience abroad.

RESOURCE TWO

EASING PRE-DEPARTURE ANXIETIES

Many newly selected participants and their natural parents are anxious about the coming exchange experience, especially in cases where they have little knowledge about the host country or when news from that country has created a negative image in the eyes of the general public. Here is a pre-departure program of support to help ease those worries and to provide an opportunity for many specific questions about the upcoming sojourn to be answered. This program also offers a way for the sponsoring organization's sending country national office to involve recent returnees in volunteer activities. This resource is intended for use during the preparation subphase.

Objective: To alleviate the pre-departure anxieties of certain participants and their natural parents.

Who & When: This support activity is intended for new participants and their natural parents as soon as possible after the participants have been notified of their country placements. The support is provided by a recent returnee from the host country to which the participant has recently been assigned.

Materials:

- telephones (unless all contacts can be made by visiting)
- telephone numbers (and addresses if visiting is likely to occur) of the new participants who will be contacted by each returnee assisting with this support program
- a list of procedures to be used by returnees when talking with the new participants.

Procedure: The following directions are addressed to the staff of the sponsoring organization's national office in the sending country, not to the returnees making the contacts with the new participants.

Step 1: Identify one or more groups of newly selected and placed participants who should benefit from this pre-departure support program. Presumably, all new participants could benefit from a program of this type. However, it is especially valuable for those placed in

- countries or world regions that are not well known among the people in your country,
- countries or world regions that are in any way perceived negatively by many people in your country (particularly if, in recent years, newly selected participants have tended to withdraw from placements in these areas),
- countries or world regions that are perceived in your country as being unsafe because of recently publicized political instability or terrorist activity.

Step 2: Recruit recent returnees from the targeted countries to make telephone calls (or visits) to new participants.

Step 3: Provide each returnee with the names and telephone numbers (and addresses if visits are likely to occur) of the new participants he or she is expected to contact.

Step 4: Develop in writing a list of procedures to be followed by the returnees during their contact with each new participant. The following procedures for returnees have been found effective:

1. Confirm that the participant has received notification of his or her placement and that this information has been shared with the natural parents, local school personnel, and others as appropriate.
2. Gauge the participant's reaction (and that of the natural parents) to the placement. If serious anxiety about the placement seems to exist, make a note so that, later, you can alert the national office of the sponsoring organization in your country.
3. Offer to serve as a personal resource person for the participant during the coming weeks. Provide the participant with your telephone number.
4. Offer to answer any questions that the participant and/or the natural parents may have at this time. Even if few questions are forthcoming, offer a few especially useful items of information. For instance, you might offer information about gifts to take, spending money needed, clothing to pack, school and school uniforms, orientation in home and host countries, and perceptions of home country by host nationals.
5. Encourage the participant to make progress on such matters as applying for a passport or visa, making any necessary domestic travel arrangements, learning basic phrases in the language of the host country, and paying fees to the sponsoring organization.

Step 5: Distribute to each returnee his or her list of names and telephone numbers (and addresses if appropriate) and the list of procedures. Provide a time frame in which the returnees are expected to contact the participants. (Note that you may need to devise a plan for reimbursing the returnees for the costs they incurred as a result of telephoning or traveling.)

Step 6: Carry out follow-up and/or evaluation activities as desired. For instance, after a week or two has passed, contact each of the returnees to determine whether all his or her assigned contacts were completed and how the conversations proceeded in each case.

RESOURCE THREE

HOST COUNTRY INFORMATION FOR STUDENTS

Following is an example of the kind of informational bulletin that the office of the sponsoring organization in the hosting country should prepare for the use of prospective exchangees and their natural parents during the preparation subphase. Based on an informational bulletin developed in Australia, this model bulletin provides the exchangees with practical information about their preparations and first week of the exchange experience, and with a limited amount of cultural information about the host country, in this case Thailand.

Personnel

The director responsible for you during your stay in Thailand is:

[Provide full name and address here.]

The director and other members of the office staff in Thailand are your official contacts and will always be available to assist you.

Passport and Visa

The Australian office will obtain your Thai visa for you. The necessary application forms are enclosed. You should sign both copies, answering the questions indicated below as follows.

- purpose of visit: exchange student
- duration of stay: 12 months
- proposed address: your host family address (If you do not yet know your host family's name and address, leave this question blank and the information will be inserted by this office as soon as the placement details arrive.)
- local guarantor: (sponsoring organization in Australia)
- guarantor and address in Thailand: name and address of Thai director

Without any delay, send to the Australian office

- the two visa application forms completed and signed,
- your passport (be sure you have signed it),
- three passport-size photos,
- a postal money order or bank check made payable to the Royal Thai Consulate for $Aus 14.00 to pay the visa fee.

We will obtain your visa and keep your passport, returning it to you when you arrive for orientation. The visa will be for ninety days and the sponsoring organization's office in Thailand will extend its validity after your arrival.

Medical Preparation

For your general good health while traveling or living anywhere overseas, be sure that your immunizations for tetanus and polio are up to date. There are no required vaccinations or immunizations for travel to Thailand. However, you are strongly advised to obtain immunizations against cholera and typhoid; these should be recorded in a yellow International Certificate of Vaccination booklet and certified by the Department of Health. You should also have entered on your yellow booklet your blood type and the result of a Mantoux TB test. A test will be repeated at the end of the year and the result will be compared with the first test.

Preparation and Orientation

Between now and your departure, you should try to increase your general knowledge of Thailand by reading books from the local library and material in encyclopedias, magazines, and newspapers. Try to get in touch with someone from Thailand in order to obtain first-hand information about that country and its culture and to begin learning something about the Thai language. Thai is a tonal language (in which pitch of voice conveys meaning) and therefore is rather difficult for speakers of nontonal languages such as English to learn. We strongly urge you also to purchase one of the several commercially available phonograph records or audiotapes for learning the Thai language. You are not expected to arrive in Thailand able to speak Thai fluently, of course, but it will help you to be familiar with some of the Thai tones and other sounds before you arrive. Once you begin living with your host family, the amount of Thai you will learn will be directly proportional to the effort you invest. But you can get a head start by investing some of that effort now. When attempting to speak to Thai people in their language, don't be afraid of making mistakes because Thais are usually pleased and helpful when non-Thais make a sincere attempt to learn their language.

Arrangements for the pre-departure orientation will be covered in your travel instructions. That orientation will deal with adjustment to cultural differences as well as ways to approach new and unexpected situations.

On arrival in Bangkok, you will be met by hosting organization staff members and volunteers who will conduct brief orientation sessions. These sessions will focus on a few items of basic knowledge and skill that you will need to live satisfactorily in Thailand. After about two days, you will travel to the community in which your host family resides and will take up residence with that family immediately. In addition to your host family members, volunteers with the hosting organization who live in or near the local community will be available to give you assistance when you require it.

After three to five weeks, you will attend another, longer orientation session held in your region of Thailand. Exchange students from a variety of nations who also are being hosted in your region will join you at this session. A great deal of information about Thai culture will be presented at this session, and you will be given opporunity to ask whatever questions have remained unanswered during your first weeks in your host family and community.

Allowance and Extra Funds

While you are in Thailand, you will receive from the sponsoring organization office there a monthly check for 400 baht (baht is the Thai National currency), paid eleven times during the year. This amount is considered sufficient to meet your basic needs as a high school student in Thailand. You should budget your money carefully and remember to be sensitive to the spending habits of your host family and others around you.

You may receive extra spending money up to a limit of $AUS 175.00 during the year. It should be sent to you by international bank draft, in Thai baht, made payable to the office of the sponsoring organization in Thailand. The bank draft should be sent with a covering letter giving your full name.

Also, you should carry with you $US 40.00 in traveler's checks to cover

- expenses during your trip to Bangkok and prior to receiving your first allowance check ($10),
- a set of books to study the Thai language ($10),
- your end-of-year physical examination ($10),
- expenses during your homeward trip ($10).

Clothing

Uniforms are regulation at Thai schools. Your uniform will be provided by your host family.

The general type of clothing worn by Thai teenagers is easy-care, light-weight, and durable. The Thai style of washing clothes is by hand and is hard on fabrics.

The office in Thailand has compiled the suggested list of clothing:

[Include here separate lists for girls and boys.]

GIRLS, BE MODEST
No backless dresses, low-cut necklines, short skirts!
No tight-fitting clothes! (Loose things are cooler, anyway.)
No make-up!

General Suggestions

Going to school is the most important thing to Thai families. It is a must. Children who hate school, don't work hard, or skip classes are considered bad and lazy. The success of your stay in Thailand is going to depend heavily on your willingness to take seriously this aspect of Thai culture. Your involvement in your schooling will be the key to your successful involvement in Thai life, to making friends and gaining the respect of your host family, to learning the language.

Your school in Thailand will be different from your school at home. As you adjust to it, remember that your sponsoring organization needs the support of your high school in Thailand just as it needs the support of your high school at home. The interest and motivation that you show to your teachers and classmates will bring you satisfaction and will affect your image and the image of the sponsoring organization in the school. Also, please note now that, in Thailand, teachers are treated with the utmost respect.

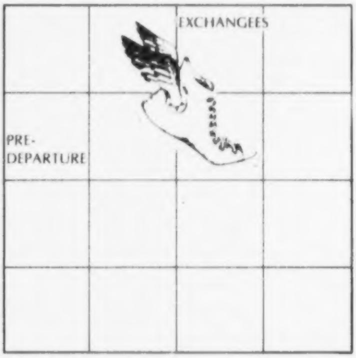
Your year in Thailand will be unique for you. It will hold new and unusual adventures in both the quiet and the busy times. You will meet many challenges. Often you will find that in the give and take of adjustment you will have to give more than you take. You will find that in learning about differences in customs, standards, and values, you will add to your understanding of yourself and Australian culture. The greatest preparation you can bring to this experience is an open mind and an eagerness to learn and to share. Adjusting to differences in food, language, and ways of daily life will be challenging, but by meeting the challenges with sincerity and flexibility you will gain immeasurably.

As this experience starts, keep in mind the importance of showing appreciation. It takes little effort to say thank you for things done on your behalf. You will be surprised how much it means to your host family and others to know that you appreciate what they do for you. The same is true of being sensitive to those around you. Before placing expectations or judgments on the actions of others, be sure to observe carefully how their actions fit into the accepted Thai values and customs. Consider your own actions in the same light.

The Thai people are very sensitive to manners, facial expressions, and criticism. Try to observe and to avoid criticizing. To many Thais, criticism means that you look down upon them and their country. Moreover, the King and Queen of Thailand are highly respected. Words against them could cause severe antagonism toward you.

You are soon to embark on a delightful and challenging learning experience. We think that you will find Thailand a fascinating and beautiful country. We wish you a successful stay, one that will grow in value for you while you are there and in the years to come.

UNIT·2


EXCHANGEES
PRE-DEPARTURE

Pre-Departure Orientation for Exchangees

Priority Level: In comparison with the other eight units in an overall orientation scheme, unit 2 is one of two having second priority.[1] This high priority reflects the importance of the practical advice and emotional support that should be given to young people preparing to live with a new family in an unfamiliar culture.

Responsibility: With three exceptions, all objectives below are appropriate for implementation by volunteers and staff members in the sending country. Three objectives require the active cooperation of officials of the sponsoring organization in the hosting country.

Subphase Objectives: Following are brief statements of appropriate basic objectives of each of the four subphases.[2]

Marketing: Marketing information obviously must portray youth exchange in a positive light, but this should be accomplished without misrepresenting the fundamental nature of an intercultural homestay. An intercultural homestay is a challenging and sometimes stressful experience that can lead to accelerated learning and personal growth. Describing youth exchange solely in terms of adventure, tourism, or fun generates (or confirms) unrealistic expectations in the natural parents of potential exchangees.

Selection: Selection procedures should be carried out in a way that underscores the necessity for exchangees to adapt to and learn from unfamiliar situations such as will be constantly encountered in the host country. Exchangees should see that the intent of the selection effort is to screen out candidates who, in such situations, are a risk to themselves and others.[3]

Preparation: The preparation subphase is further subdivided (though, in practice, not necessarily in the following sequence). Appropriate objectives for each subdivision follow.

Time of Notification of Selection: In addition to providing practical and/or organizational information of various kinds, the notification letter should stress the personal challenges of a youth exchange experience and the growth in knowledge, skill, and maturity that occurs as each exchangee learns to deal effectively with those challenges. The role of orientation events in this on-going process of personal growth should be described, and its importance stressed.

The exchangee should be directed to begin a self-orientation process immediately. Its objective should be to become better able to answer, while abroad, questions about his or her own nation and home community. One or two books about the home nation should be recommended, especially ones that describe values and daily life in the terms of cultural anthropology or sociology. Also, an information--collection form, or guidelines for gathering information, should be provided for the exchangee to use while gathering data about his or her home community.

Time of Notification of Country Placement: The notification letter should provide practical information of whatever kinds are necessary to enable the exchangee to prepare properly for travel to and extended residence in the host country. This information should be developed by, or with the assistance of, officials of the sponsoring organization in the hosting country.

The notification letter should also include instructions for the exchangee to begin at once to study the language of the host country (if it is not already known). A list of readily available language tapes and records, and of their national distributors, should be provided. The letter should describe the objective of this language study as follows: to be able to greet and take leave of people, to make simple requests (and seek help in an emergency), to respond to simple requests for information about oneself, and so forth.

The exchangee should receive at this time, or as soon as possible thereafter, a booklet or lengthy article describing the host nation. The focus of this reading material should be daily life (including education) in terms of sociology or cultural anthropology. This publication should be supplied by officials of the sponsoring organization in the hosting country.[4] If a publication of this type is not available, the exchangee should be referred to encyclopedias or other readily available sources.

The exchangee should also receive, as soon as possible, a dossier describing in detail his or her host family. The host community and school also should be described to some extent. This information should be received in time for the exchangee to send a letter to the family and to receive a letter in return. Preparing this dossier is the responsibility of officials of the sponsoring organization in the hosting country.

Time of Attendance at an Orientation Event: A regional or local orientation event, or series of events, should focus on

a. helping exchangees to better understand their own system of culturally determined values and behaviors;

b. enabling exchangees to better describe, while abroad, their own nation and home community;

c. developing increasingly realistic expectations in the exchangees regarding the nature of an intercultural homestay, and easing their anxieties about the potential difficulties that may be involved in such an experience;

d. presenting whatever the sponsoring organization believes to be important regarding its structures, its participant support procedures, and its expectations regarding the behavior of exchangees; and

e. giving practical and logistical information as necessary.

Regional or local pre-departure orientation events should devote little or no time to providing information about specific host countries. Neither should such events provide sophisticated explanations of the nature of cross-cultural adjustment. Such information is more appropriately given after the exchangees have lived in their host communities for a few weeks.

Immediate Pre-Departure: Only a very brief orientation event is appropriate when exchangees are at the departure site. This event should clarify the expectations that the sponsoring organization has of the exchangees, should provide the exchangees with ample opportunity to discuss their fears and apprehensions, and should discourage the exchangees from holding inappropriate expectations for the coming few weeks.

Resources in this Handbook: The following Resources should prove useful for those who are developing materials and activities for the pre-departure orientation of exchangees.

Resource 1 (located in unit 1) describes a mini-homestay experience involving candidates and their natural parents within a local or regional area. This event may be the best possible method for stressing to candidates and natural parents alike the nature of an intercultural homestay and the kinds of adjustment and learning that it requires. Resource 1 is intended for use during the selection subphase, but could be used in the preparation subphase.

Resource 2 (located in unit 1) is a plan for arranging direct contact (usually by telephone) between recent returnees from a certain country and the families of young people who have been selected to sojourn in that country. Such contacts help to relieve the anxieties of the selected youth and their parents, and enable many of their questions about the upcoming sojourn to be answered. Resource 2 should be used during the preparation subphase.

Resource 3 (located in unit 1) is an example of the kind of informational bulletin that sponsoring organization officials in the hosting country should prepare for the young people and their natural parents in order to guide their preparations for the exchange experience. It is intended for use during the preparation subphase.

Resource 4 is a set of guidelines for assisting the exchangees to become increasingly aware of the life and work of their home community, and for enabling them to describe their home community in evocative ways to people in the host country. Resource 4 should be used during the preparation subphase.

Resource 5 is an exercise for enabling participants to become more fully aware of the nature of cultural differences and the range of differences among cultures, and for improving their skill at correctly identifying the predominant value orientations in their own home culture. (See also unit 5, in which this exercise is recommended as enabling exchangees to better understand the predominent value orientations of the host culture.) This exercise is appropriate for use during the preparation subphase.

Resource 6 is a leader-directed activity that emphasizes to the exchangees that conflicts are likely to occur between themselves and various host nationals, and that prepares them to better understand the role of counselors and other support personnel in helping them (the exchangees) deal with such conflict situations. This activity is intended for use during the preparation subphase.

NOTES

1. The relative priorities of the nine units are stated and explained in section 6 of the introductory essay, "Principles of Youth Exchange Orientation."
2. For a complete list of subphases, see the chart in section 4 of the introductory essay, "Principles of Youth Exchange Orientation."
3. Selection is not dealt with in this handbook. For a detailed set of selection guidelines, see *Assessing the Candidate*, a publication of The AFS Center for the Study of Intercultural Learning.
4. No model is provided herein of a description of a host nation. An example of such a document is *A Fondness for Ice Water* (describing the United States), a publication of The AFS Center for the Study of Intercultural Learning. Ideally, a publication of this type should be translated into the native languages of sending nations in cases where many exchangees are unlikely to be able to read it in the language of the host nation.

RESOURCE FOUR

PREPARING TO DESCRIBE THE HOME COMMUNITY

Exchange students may or may not be "ambassadors" for their country while living abroad, but it is certain that their hosts will ask them numerous questions about their lives at home. The following activity, which is carried out over a period of several weeks during the preparation subphase, equips prospective exchangees with materials that they can use while abroad to provide their hosts with concrete images of their respective home communities. While carrying out the activity, the exchangees are also likely to become more fully aware of their home communities and therefore better able to describe them.

Objective: To help the exchangees become more fully aware of their home community and to enable them to describe it more thoroughly and concretely to their hosts while they are abroad.

Who & When: Prospective exchange students. This activity must begin several weeks prior to their departures.

Materials: Each exchangee must have access to a camera and film and/or to a tape recorder and tapes. If an exchangee cannot obtain the use of any item, those in charge of this activity will need to make arrangements for the item to be borrowed, rented, or bought.

Procedure: The prospective exchange students are brought together at some central place in their home community. They have been instructed to bring, or are provided with, cameras and film and/or tape recorders and tapes. After a brief discussion during which participants are encouraged to think about the features of their home community that would be most representative of the community as well as interesting to people in their host country, they are sent out in small groups, pairs, or individually, with the assignment to take 10 pictures of typical features of their home community and/or to record 10 sounds commonly heard there. The resulting photographs and tapes should be shared among the members of the group and taken along by them when they depart for their respective host countries.

Obviously, in order for this activity to have the desired outcome in the case of the photographs, someone will have to be responsible for seeing that the film is developed in time for the participants to take the photos with them when they depart.

If time remains between receipt of the photographs and departure for the host country, a second meeting could be held to consider how to present the photos and tapes to people in the host country in both formal and informal settings.

RESOURCE FIVE

VALUE ORIENTATIONS

Preparing groups of young people for an intercultural homestay is difficult because the vast majority of them have never been immersed in an unfamiliar culture for an extended period of time. It is almost impossible to convey to people with no prior experience a satisfactory understanding of the nature of cultural differences. The following exercise[1] attempts to overcome this training challenge. It provides printed sequences that describe the alternative ways in which cultural groups have dealt with certain basic concerns of all human beings. The exchangees identify the characteristic choices of their own home culture. The power of this exercise lies in the impact upon its participants of seeing their own culture's choices treated equally with other alternatives for dealing with the same concern; some participants begin to grasp the arbitrariness of cultural choices. The exercise should be used during the preparation subphase; ideally, it should be repeated with respect to host culture values some weeks or months after the exchangees have lived in their host communities.

Objectives:

- To enable participants to become more fully aware of the nature of culture and of cultural differences.
- To increase participants' understanding of the range of differences between and among cultures.
- To improve the skill of participants at correctly identifying the predominant values of their own home culture (or of some other culture).

Leader's Preparation: The leader of this training exercise should be a member of the culture being discussed, but one who has developed an outsider's or anthropologist's perspective on the culture; such a perspective may be gained by periods of sojourning in different cultures and/or through extensive reading of appropriate works of anthropology, sociology, or cross-cultural studies.

Materials: The leader and all participants must each have a copy of the six-page Value Orientations Worksheet. Each participant must have a pencil. The leader will find a blackboard and chalk, or a flipchart and marking pens, very useful in leading this exercise.

Space Requirements: For groups larger than six people, sufficient space is required so that subgroups of three to five people can each meet in comfort and relative privacy.

Time: Not less than three hours, structured as follows:
10 minutes: introduction
75 minutes: discussions in small groups
20 minutes: break with refreshments
75 minutes: discussion in plenary session

This exercise often generates discussions that are both lively and lengthy. Two hours in small groups and two hours in plenary session greatly improve the chances of getting to all fifteen discussion items.

Suggestions for Use: An especially valuable procedure is for participants to complete the Value Orientations Worksheet prior to departure from the home country, then to take their completed worksheets with them when they leave. After several weeks or months, and while they are still living in the host culture, the exchangees repeat the exercise using the same worksheets; its objectives now are for participants to (1) locate the host culture on each of the fifteen scales and (2) notice their former placement of the home culture on each scale. Value differences between the home and host cultures can be specified in this fashion. Also, the participants should be asked whether they have altered their perceptions of the home culture in the light of their new experiences.

Procedure:

Step 1: Ask the participants to read the six introductory paragraphs on the worksheet. Make sure that all understand the major concepts presented there.

Step 2: Ask the participants to study the directions and the example on the worksheet. Check that all understand what they are to do during the forthcoming discussions.

Step 3: Instruct the participants to attempt to agree, while in their discussion group, on the placement of their home culture (or host culture, if doing the exercise overseas) on each of the fifteen scales. Say that if agreement is not reached fairly readily (within about five minutes) on any item, they should agree to disagree and move on to the next scale. Explain that discussing all the scales in the allotted time is more important for the success of this exercise than reaching complete agreement on any particular scale.

Step 4: If your entire group of participants is larger than six, divide them into subgroups of three to five participants each. Assign each subgroup to an area where it can have a discussion in relative privacy.

Step 5: Direct subgroup members to go to their assigned areas and begin their discussions. These discussions should continue for not fewer than seventy-five minutes.

You should circulate among the subgroups as their discussions proceed in order to serve as a resource person.

Step 6: Break for refreshments.

Step 7: Reconvene all participants in plenary session.

NOTE: This and subsequent steps are not necessary if the participants were not divided into subgroups.

Step 8: Announce that the objectives of the plenary discussion are two:

- To enable the subgroups to report their decisions regarding the placement of the home (or host) culture on each of the fifteen scales.
- To enable you, as a knowledgeable person concerning the culture in question, to state where social scientists would be likely to place the culture on each of the scales.

Step 9: Open the floor for discussion of each of the fifteen items in turn. Obtain the opinions of the various subgroups from a representative of each one.

Keep the discussion moving along as well as you can so that all of the items can be discussed in the time that remains.

NOTE: In the course of attaining these objectives, spirited discussions are likely to occur. Keep in mind that it is more important to discuss the items thoughtfully than to reach a consensus regarding their respective placements on the scales.

NOTES

1. The conceptual origins of this exercise can be traced to (1) F. Kluckholn and F. L. Strodtbeck, *Variations in Value Orientations* (Evanston, IL: Row, Peterson, 1961); and (2) E. C. Stewart, *American Cultural Patterns: A Cross-Cultural Perspective* (Yarmouth, ME: Intercultural Press, 1971). It is a variation of the contrast-culture (or contrast-American) technique associated with Stewart and others (see, for example, A. J. Kraemer, *Development of a Cultural Self-Awareness Approach to Instruction in Intercultural Communication* (Alexandria, VA: Human Resources Research Organization, 1973)). The present version was developed in 1982 by Cornelius Grove of AFS Intercultural Programs.

VALUE ORIENTATIONS WORKSHEET

When we take a broad view of human life on this planet from prehistoric times to the present, we might conclude that all people at all times and places have certain basic concerns. These are universal problems involving the way people view themselves as individuals, their relationships with others, and their relation to the natural and supernatural world in which they live.

If we think about these basic human concerns, we will realize that each one has a number of possible solutions. For example, one concern that must be faced by all people at all times and in all places may be expressed by this question: "To whom does an individual have primary responsibility?" Three possible ways of answering this question (dealing with this concern) are the following: (1) The individual is primarily responsible to himself or herself, (2) the individual is primarily responsible to other people such as family members or close friends, or (3) the individual is primarily responsible to a Supreme Being or philosophic ideal.

There are many other basic human concerns and all of them have a variety of possible answers. There are complex reasons why the people living together at any given time and place settle on this or that answer for each of the basic concerns. We can be sure, however, that the answer selected in each case has survival value for them and that all of their answers taken together constitute a pattern or an integrated whole that is not only meaningful, but also workable for them. This patterned, integrated whole is what we refer to as the culture of that particular group of people.

The ways in which any group of people deal with these basic concerns have also been termed its value orientations. The value orientations that prevail in any society have an enormous influence on the daily lives of its individual members, for they are the shared "rules" or "recipes" that govern their habits of thought and patterns of behavior from moment to moment.

One way in which you can gain a more thorough understanding of your culture and yourself is to determine some of the value orientations prevailing in your time and place. This may not be easy. Various individuals, families, occupational groups, and subcultures within your society may disagree about some of the value orientations. The best approach may be to consider not your entire society but rather your own home community. You should be able to identify, in general terms, its value orientations by focusing on the habits of thought and patterns of behavior that tend to prevail among the people who are in the mainstream of life and work. In other words, you should focus on the values of those members of your community who seem to set the norms and standards by which others live.

The exercise that follows gives you an opportunity to do this with respect to fifteen of the basic human concerns. The most difficult aspect of this exercise will be trying to view your community in world-wide perspective, that is, to identify its dominant value orientations not merely in relation to the range of thoughts and behaviors that are tolerated there, but in relation to the whole sweep of possibilities open to human beings any time, any where. But if you can do this, you should come to appreciate more fully how peculiar to a specific time and place are the set of value orientations by which you live.

DIRECTIONS: Fifteen basic human concerns have been organized below under three general headings.

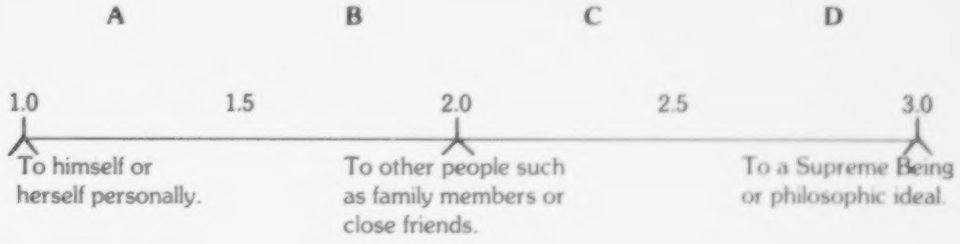
I. The Individual (6 concerns)
II. Social Relationships (6 concerns)
III. Nature and the Supernatural (3 concerns)

For each concern, mark the point on the continuum that seems to come closest to describing the value orientation that is characteristic, on the whole, of the people who are in the mainstream of life and work in your home community.

Note that you also may be given directions to mark the point on each continuum that describes the value orientation that is characteristic of some other community (such as your host community). If so, be sure to use two different types of marks, such as a check ( ) for your home community, and an (X) for your host community.

EXAMPLE:

To whom does an individual have primary responsibility?

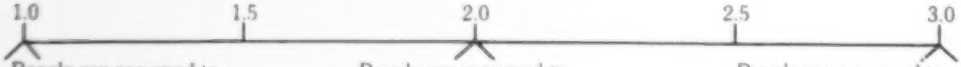

A
B
C
D
1.0
1.5
2.0
2.5
3.0
To himself or herself personally.
To other people such as family members or close friends.
To a Supreme Being or philosophic ideal.

If you think that, on the whole, people in your home community act as though their primary responsibility is to their family members and/or close friends, you would check the continuum at the point 2.0. If you think that they act as though their primary responsibility is somewhat to themselves personally, and somewhat to other people, you would check the continuum somewhere in the vicinity of 1.5. You may check the continuum at any point whatsoever.

Keep in mind that the purpose of this exercise is to identify fifteen central tendencies in the value orientations of your home community (and perhaps in another community), and to locate each of them on a continuum that represents the range of possibilities available to human beings at all times and places. You are likely, therefore, to have to stretch your imagination to consider values that are different from your own, but equally useful and meaningful to people who hold them. Remember that we are not looking for absolutes, only tendencies.

I. THE INDIVIDUAL

I/1 To what extent are people generally assumed capable of personal improvement?

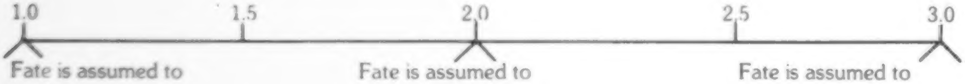


People are assumed to be capable of enormous personal development and improvement.

People are assumed to be capable of personal growth and development to a limited extent.

People are assumed to be basically incapable of achieving personal growth or improvement.

I/2 What do individuals tend to assume about the role of fate (chance) in their lives?

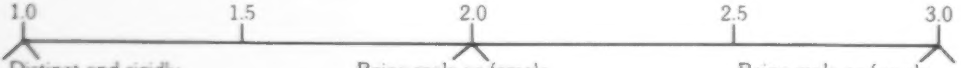


Fate is assumed to have little or no importance; individuals assume that they are very largely masters of their own destinies and can influence future events.

Fate is assumed to play a moderate role in an individual's life, but the individual is assumed to exercise some control over his or her own destiny.

Fate is assumed to play a major role in an individual's life; individuals assume that they have little or no control over their own destinies.

I/3 What effect does one's sex tend to have on one's responsibilities and roles in the family, among friends and co-workers, and in society?



Distinct and rigidly defined roles and responsibilities are assumed because one is male or female; rarely is there any overlap in expectations of the two sexes.

Being male or female has moderate power to determine one's roles and responsibilities, but one's interests and abilities are also taken into account.

Being male or female has little or nothing to do with the roles and responsibilities that one assumes in the family, among co-workers and friends, and in society.

I. The Individual, *cont.*

I/4 What is the most generally approved procedure by which people arrive at conclusions and make decisions?

1.0	1.5	2.0	2.5	3.0
People primarily value subjective factors (such as emotion, personal preference, intuition, or divine guidance) in arriving at decisions and conclusions.		People strive to be objective in their thinking; they bring together relevant information (facts, statistics, expert opinions, etc.) bearing on the issue, then allow a decision to emerge (inductive reasoning).		People strive to be objective in their thinking; they seek general theories or basic principles bearing on the issue, then arrive at a decision through application of logical thought (deductive reasoning).

I/5 What is primarily valued and respected in individuals?

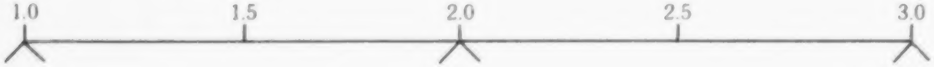
1.0	1.5	2.0	2.5	3.0
Most valued are the skills they've learned and their individual achievements in life.		Most valued is their background in terms of membership in or descent from a certain family.		Most valued is the depth of their relationship to a Supreme Being or commitment to a philosophic ideal.

I/6 On what basis do people most often judge procedures, events, and ideas?

1.0	1.5	2.0	2.5	3.0
Judgments are most often made on the basis of practical considerations (by asking, "Does it accomplish a needed task? Does it work well?")		Judgments are most often made on the basis of ethical considerations (by asking, "Is it right? Is it just? Is it good?").		Judgments are most often made on the basis of congruence with tradition (by asking, "Is it similar to the ways preferred by our ancestors?").

II. SOCIAL RELATIONSHIPS

II/1 What type of relationship with others tends to be suggested by the terms "friend" and "friendship"?

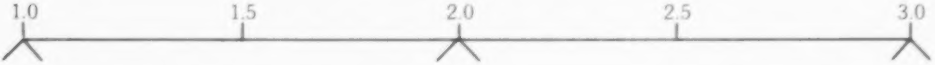


A person's relationship with friends is intense, intimate, long-lasting (often for a lifetime), and involves numerous mutual obligations that are keenly felt and unlimited in scope; a person has a few friends.

A person's relationship with friends is moderately intense and intimate and may last for short or long periods; mutual obligations are moderate in scope and depth; a person has a modest number of friends.

A person's relationship with friends is comparatively superficial and often depends on overlapping interests; mutual obligations are limited and weak; a person has many friends at any one time, but few or none that last throughout his or her life.

II/2 How are personal disagreements and conflicts usually dealt with?

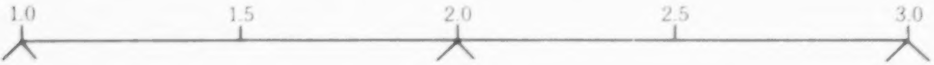


Conflicts and disagreements are ignored, played down, or suppressed so that they are very rarely dealt with openly or directly.

Intermediaries (go-betweens) such as mutual friends are very often used by people in their efforts to resolve conflicts and disagreements.

People in conflict with each other often attempt to work out their differences in face-to-face discussion or other direct contact with each other.

II/3 What is the primary orientation of people with respect to time?



The past is of primary interest and importance.

The present is of primary interest and importance.

The future is of primary interest and importance.

I. Social Relationships, *cont.*

II/4 To what degree do people tend to remain loyal to groups and organizations?

1.0	1.5	2.0	2.5	3.0
Once they have joined an organization, people feel a deep sense of loyalty to it, so that even if their personal goals remain unfulfilled, they remain members or employees indefinitely.		People feel a strong sense of loyalty to some organizations, but in the case of others they will remain members or employees only as long as their personal goals are fulfilled.		People move easily from one organization to another during their lifetime; their loyalty to any specific organization depends heavily on whether their personal goals are fulfilled by being members or employees.

II/5 How do people usually relate to others of higher or lower social status?

1.0	1.5	2.0	2.5	3.0
Although people are aware of differences in social status, they ignore or play down such differences in almost all their relationships with others; informality prevails almost all the time.		Social status differences are moderately important in social relationships; in a few situations, very formal or ritualized behavior is observed when higher and lower status people meet.		Social status differences carry great weight in almost all social relationships; in most situations, formality or ritual governs behavior when higher and lower status people are together.

II/6 To what extent do people tend to feel bound or obligated by their membership in a particular family or clan?

1.0	1.5	2.0	2.5	3.0
Family membership involves very few binding obligations; after coming of age, an individual tends to be free to pursue his or her own interests, and can expect relatively little direct support from family members.		Family membership involves some binding obligations; after coming of age, an individual is only partially free to pursue his or her own interests because to some extent he or she is part of a mutual support network based in the family or clan.		Family membership involves numerous binding obligations that continue unabated throughout one's lifetime; but an individual also is expected to call at any time on his or her family or clan network for aid, comfort, and advice.

III. NATURE AND THE SUPERNATURAL

III/1 How does the interaction between humans and nature tend to be conceived?

1.0	1.5	2.0	2.5	3.0
Humans are conceived of as having the right to attempt to control the natural world and to exploit it for their benefit and progress.		Humans are conceived of as having an obligation to live in ecological balance with nature, or as being an integral part of nature destined to live in harmony with all other parts.		Humans are conceived of as being subordinate to nature, and as being powerless in the face of overwhelming natural forces that forever will remain beyond their control.

III/2 How does time tend to be defined and valued?

1.0	1.5	2.0	2.5	3.0
The passage of time is keenly sensed; because its passage is thought to occur very rapidly, time is valued as a limited resource that ought to be "saved" whenever possible, and not wasted.		The passage of time is sensed to some extent, but the speed with which it passes is not a matter for concern, and there is little or no feeling that time is highly valuable or that it can be wasted.		There is little or no consciousness of the passage of time, except perhaps in terms of the changing seasons; to the extent that time is sensed at all, it is thought of as unlimited or as occurring in big chunks.

III/3 To what extent are material things and the fruits of human progress assumed to be available to human beings?

1.0	1.5	2.0	2.5	3.0
Material things and the fruits of progress are assumed to exist in strictly limited supply, so that only a few people can enjoy them; most people are destined to endure sadness and poverty throughout their lives, and there is nothing they can do to change their condition.		Material things and the fruits of progress are assumed to exist in moderately abundant supply, so that only some people can enjoy them; those who are most able and who work the hardest can hope to gain happiness and well-being.		Material things and the fruits of progress are assumed to exist, at least potentially, in virtually unlimited supply, so that almost everyone can enjoy them; happiness and well-being can be attained by all who strive to gain them.

RESOURCE SIX

PREPARING EXCHANGEES FOR COUNSELING SITUATIONS

Exchange participants can be better prepared for any individual crisis counseling that they may receive in the host country if they have been introduced to both the idea of counseling and to the types of conflict that are likely to be resolvable through counseling. The following workshop, which is intended for use during the preparation subphase, was originally developed by exchange specialists in Ecuador.

Objectives:

- To help exchangees think about potential conflict situations that they may encounter during their forthcoming sojourn and give them a chance to practice empathizing with others.
- To help exchangees to better understand the role of a counselor in dealing with conflict situations.

Who & When: This activity should be used with exchangees three to six weeks prior to their departure.

Materials:

- Written quotations illustrating the types of conflict and misunderstanding that are known to occur during many intercultural homestays (examples below).
- Flipchart and felt-tip pens or blackboard and chalk.
- Pencils and several sheets of paper for each participant.

Space Requirements: Sufficient space is required so that subgroups of four to six people can each meet in privacy (in order to develop and practice the minidramas).

Time: Approximately two to three hours, depending on the number of small groups involved.

Procedure:

Step 1: Explain how the exchangee support or counseling network is set up in your country (the sending country). Say that there will be some type of support network in the host country, too. However, do not attempt to describe specifically the support network in any other country.

Say that past experience suggests that conflicts and misunderstandings may arise during the exchangees' sojourns abroad and that they should be willing to cooperate with counselors in the host country to resolve these types of difficulty.

NOTE: Although step 1 is presented here as occurring at the beginning of this activity, it could occur during an earlier orientation session. In either case, the object is for the exchangees to be aware, when step 2 begins, that the sponsoring organization offers them counseling and other types of support throughout their experience.

Step 2: Divide the exchangees into small groups of four to six participants each. Assign each small group to a small room or to some other location where it can work without being disturbed and without disturbing other small groups. (Do not dismiss the plenary session at this time.)

Step 3: While still in plenary session, give the exchangees the following instructions regarding the activities that they will carry out during their small group meetings, which should last approximately forty minutes.

1. Study the written quotation that will be given to your group as it departs for its meeting place.
2. Outline a scenario or plot that places the quotation in the context of an appropriate misunderstanding or conflict. This plot outline must involve the same number of players as there are members in your small group, with one member playing the role of counselor.
3. Based on the outline, develop a minidrama of two to four minutes duration in which the players react to the misunderstanding or conflict. The person in the role of the counselor should become involved in the drama at some point, attempting to help the other players resolve the misunderstanding or conflict. NOTE: The help provided by the counselor does not necessarily need to be completely successful in resolving the misunderstanding or conflict.
4. Assign each member of your small group to be one of the players in the drama (which will be presented later for all workshop participants). Be sure that each player has a fictitious name.
5. Allow a few minutes for each player to think privately about his or her point of view with respect to the dramatized misunderstanding or conflict. The person playing the role of the counselor also should think about his or her point of view as the person who attempts to help the others resolve this conflict or misunderstanding.

6. Rehearse the minidrama once or twice.
7. Ask each player to describe his or her point of view, then have the group discuss possible alternative courses of action for each player. Your objective is to devise one or more alternatives that enable the misunderstanding or conflict to be resolved in a manner that involves an empathetic understanding of each player's point of view by the others. Alternative courses of action are possible for the counselor as well as for the other players. NOTE: Do not practice minidramas dramatizing the alternatives (because there will not be time for more than one minidrama to be presented in plenary by each group.)
8. Ask one player to take notes and serve as a spokesperson during the forthcoming plenary session, summarizing the various points of view and alternative courses of action discussed. The notes can be summarized verbally or put on a flipchart.

Step 4: Now dismiss the exchangees to meet with their respective small groups. As they depart, provide each group with a quotation and with pencils and paper and/or flipchart pages and felt-tip pens.

Step 5: After forty minutes, reconvene the plenary session.

Step 6: Request one of the small groups to present its minidrama to all others who are present at the plenary.

Step 7: When the minidrama is finished (and before discussion is invited from the floor), ask the spokesperson for the small group to discuss the viewpoint of each player and the alternative courses of action that were devised by the group. Make notes on the flipchart or blackboard about these alternatives as the spokesperson presents them (unless the spokesperson is already using a large flipchart page with notes on it).

Step 8: Open the plenary session for general discussion. Ask for comments, questions, or concerns that anyone may have related to the dramatized situation and/or the alternative courses of action that were proposed.

Set a time limit on the discussion that takes into account the necessity for all small groups to present and discuss their minidramas.

Step 9: Repeat steps 6, 7, and 8 until all of the small groups have been covered. If there are several small groups, provide a break for refreshments.

Suggested Quotations

The following quotations may be used as written, may be modified, or may be supplemented or replaced by similar, locally prepared quotations that illustrate typical conflicts or misunderstandings.

Exchangee: "My host family is not clean. I want to change families."

Exchangee: "My host brother sells drugs in the school. I cannot live with someone who has no morals."

Exchangee: "There is no one my age in my host family. I am bored to tears."

Exchangee: "Martha's host family doesn't let her go out as much as I can. My host mother says she can come live with us."

Host Mother: "Carlos sleeps late on Saturdays while everybody else helps with the housework. He is a bad example for my own kids."

Host Sister: "Maria can do things that I am not allowed to do. I wish she'd never come to live with us."

Host Brother: "José was accepted onto the tennis team at school even though he doesn't play as well as I do. Exchange students get unfair breaks."

Principal or Headmaster: "Pedro has not made a serious effort to learn our language. Most likely, he will not receive a diploma."

Definitions of *Sympathy* and *Empathy*

Sympathy is properly used to refer to ways in which one person may participate in the feelings of another person. When you feel sympathy, the feeling you have is your own; that is, it arises naturally from within you. And this feeling is similar or identical to what the other person is feeling. You and the other person share a feeling. Each of you has your own feeling, and these feelings are the same.

Empathy is not wholly emotional. It is not even principally emotional. Instead of involving only our subjective feelings or "heart," empathy is primarily a function of our mind or "head." When a person is being empathetic, the feeling or emotion involved is not that person's own. It is that of the other person. To be empathetic, a person tries to put aside his or her own emotions and then to pay attention to, and to understand the emotions or thoughts of, the other person. Empathy requires being objective. One part of empathy is the ability to feel what another person feels, to see things the way he or she sees them, to understand his or her desires, tastes, values, and fears. Another part is the ability to keep a certain distance so that your own emotions do not interfere with your thinking.[1]

NOTES

1. Warren L. Hickman and Cornelius L. Grove, *A Walk in My Neighbor's Shoes. Empathy: A Concept Study* (New York: Macmillan Publishing Co., 1975): 4–5. Used by permission.

UNIT·3

HOST FAMILIES
PRE-DEPARTURE

Pre-Departure Orientation for Host Families

Priority Level: In comparison with the other eight units in an overall orientation scheme, unit 3 is one of three having third priority.[1] This moderately high priority reflects the fact that host family members will be the primary givers of advice and support to the exchangees during the time that the latter are living in the host country; therefore, careful attention should be given to the preparation of host parents and their older children.

Responsibility: With two exceptions, all objectives below are appropriate for implementation by volunteers and staff members in the hosting country. Two objectives require the active cooperation of officials of the sponsoring organization in the sending country.

Subphase Objectives: Following are brief statements of appropriate basic objectives of each of the four subphases.[2]

Marketing: Marketing information obviously must portray the hosting of a youthful exchangee in a positive light, but this should be accomplished without misrepresenting the fundamental nature of an intercultural homestay. An intercultural homestay is a challenging and sometimes stressful experience for the exchangee; host family members will have more opportunity than any other persons in the host country to help the exchangee realize the benefits of accelerated learning and personal growth and to provide understanding and emotional support for him or her. Host families also learn and grow as a result of hosting. Describing hosting exclusively in terms of enjoyable experiences or pleasant relationships generates (or confirms) unrealistic expectations in prospective host families.

Selection: Selection procedures should be carried out in a way that emphasizes the importance of the ability of families to live and learn effectively as each provides guidance and emotional support for an exchangee. Potential hosts should see that the intent of the selection effort is to screen out families who, for one reason or another, appear to be at risk of experiencing serious problems during the course of hosting a youth from a different culture.[3]

Preparation: The preparation subphase is further subdivided (though, in practice, not necessarily in the following sequence). Appropriate objectives for each subdivision follow.

Time of Notification of Selection: The notification letter should stress the personal challenges that face an exchangee during an intercultural homestay and the opportunity this provides for host families to assist a young person to grow in knowledge, skill, and maturity as he or she learns to deal effectively with those challenges. Opportunities for host family members to learn and grow during the homestay also should be emphasized. The role of orientation activities and events in this dual process of personal growth—for family members as well as for the exchangee—should be described and their importance underscored.

The notification letter should be accompanied by the sponsoring organization's standard manual for host parents. This manual should contain a wide variety of practical and organizational information that may be of interest to, or may be needed during an emergency by, the host parents. Such a manual might also elaborate on the points suggested in the previous paragraph.

Time of Notification of Exchangee's Identity: Host family members should receive a dossier describing in detail the exchangee who will live in their home. Some information should also be provided about the exchangee's family, school, and community. This information should be received in time for the host family to send a letter to the exchangee, and to receive a letter in return. Preparing this dossier is the responsibility of officials of the sponsoring organization in the sending country.

The host family should receive at this time, or as soon as possible thereafter, a letter or brief article describing the culture and values of young people in the home country of the exchangee. This document should be supplied by officials of the sponsoring organization in the sending country. If a document of this type is not available, the host family should be referred to encyclopedias or other readily available sources.

Time of Attendance at an Orientation Event: A regional or local orientation event, or series of events, should focus on

a. presenting whatever the sponsoring organization believes to be important regarding its structure, its participant support procedures, and its expectations regarding the responsibilities and legal limitations of host parents;

b. reviewing specific procedures that host parents should follow in contacting representatives of the sponsoring organization in case of emergencies or extreme difficulties;

c. developing increasingly realistic expectations in host family members regarding the nature of an intercultural homestay, and easing their anxieties about the potential difficulties that may be involved in such an experience;

d. training host family members in ways to orient the exchangee to their own home and patterns of family life;

e. giving necessary practical and logistical information; and

f. providing ample opportunity for host parents to ask questions and to discuss their apprehensions.

Regional or local pre-departure orientation events should devote little or no time to providing sophisticated explanations of the nature of cross-cultural adjustment. Such information is more appropriately given after the exchangees have lived in their host communities for a few weeks.

Immediate Pre-Departure: There are no specific objectives for the orientation of host family members at this time.

Resources in this Handbook: The following resources should prove useful for those who are developing materials and activities for the pre-departure orientation of host family members.

Resource 7 is an example of the kind of letter that sponsoring organization officials in the sending country should prepare for host family members in order to inform them of the culture and values of typical young people in the sending country. It is intended for use during the preparation subphase.

Resource 8 is a sample orientation document for host family members. In the case of hosts who attend a pre-departure orientation event, this document can serve as a guide for the facilitators of that event. In the case of hosts who do not attend such an event, this document can be adopted or adapted to mail to them. In either case, Resource 8 should be used during the preparation subphase.

Resource 9 outlines an approach that host family members should use in providing an orientation to their home and family life for the newly arrived exchangee. Since such an orientation should take place as soon as possible after the exchangee first arrives in the home, host family members should be trained in the use of this approach during the preparation subphase (that is, before the exchangee arrives).

NOTES

1. The relative priorities of the nine units are stated and explained in section 6 of the introductory essay, "Principles of Youth Exchange Orientation."
2. For a complete list of subphases, see the chart in section 4 of the introductory essay, "Principles of Youth Exchange Orientation."
3. Selection is not dealt with in this handbook. For a detailed set of selection guidelines, see *Assessing the Host Family*, a publication of The AFS Center for the Study of Intercultural Learning.

RESOURCE SEVEN

A LETTER TO HOST PARENTS FROM THE SENDING COUNTRY

The following is an example of the type of letter that the office of the sponsoring organization in the sending country should send to all prospective host families in the receiving countries. A letter such as this should be received by the host families during the preparation subphase. This model letter describes Portuguese youth to their future hosts, especially hosts in the United States.

Dear New Parent,

Raising children involves great emotional strain at all times, more so if the child at hand is a foreign child, with foreign ways.

We want to help make your job as host to a Portuguese young person much less frustrating. In this letter we will give you information about some of the cultural clashing points that you might encounter in your everyday relationship with your temporarily adopted child.

We hope that this letter will help you better understand some aspects of his or her unfamiliar behavior, will enable you to distinguish cultural traits from personality traits, and will keep you from hesitation and indecision when guiding your new child.

The remarks that follow are not intended to be a request for drastic changes in your ways; rather, they are a means of helping you to assist your new family member to adjust to your community and home.

The family in Portugal is still a very close unit. Parental decisions are respected and followed; parents have the last word in disciplinary and other family matters. Though the children are often asked for their opinion and this opinion is taken into consideration, they are usually not allowed to rule the family by their wishes.

Children, as a rule, are "spoiled" in the U.S. sense of the word. They are allowed to remain children as long as they wish. Since the parents consider it their own responsibility to take care of them until they are mature, the children take for granted anything and everything the parents do for them, for they know that they will do the same for their own children later in life. Many children receive allowances, but they are also accustomed to asking for money when they need it. Part-time work during school years is unusual and children will work only when it is necessary to pitch in for the family's economic welfare (that is, when the family is very poor). As a rule, no child feels unwanted and no child is allowed to believe that he or she is a burden on family finances and has to work for room and board. Children will help around the house when their studies permit, but the chores are not considered their responsibility, the reasoning being that the house is where they live. No payment is offered to them for doing chores.

While living these apparently "childish" lives, Portuguese children participate in family matters and discussions, ask questions (which are answered), observe, judge, and discuss their judgments with older people and among themselves. In these ways they learn a great deal.

In Portugal boys are allowed a lot more freedom than girls; in fact, they are allowed more freedom than most boys are allowed in other countries. On the other hand, Portuguese girls have a lot less freedom than girls in most countries of Europe and North America. Because of this pattern in their own culture, some Portuguese boys might take the relatively unrestrained behavior of a non-Portuguese girl as a form of outright romantic encouragement. Please note also that it is common for Portuguese boys and girls to kiss each other hello and good-bye.

Within the family, sharing is a given. Among siblings, the sense of strictly personal belongings is not as strong as in the U.S. Siblings often use each other's clothes and personal effects without asking permission first. Like all other things, private lives are also shared within the family, but generally not outside of it. A family's private life is an affair that concerns only that family.

Few people live in their own houses. Most people live in apartments of various sizes. Since a large number of families live within a small area, the street is a common social gathering place for all the youth of an area.

Household tasks are assumed to be the responsibility of both women and men but are clearly differentiated. Washing, ironing, everyday cooking and dishwashing, all housecleaning tasks, and sewing and mending are all women's jobs. Men are repairers. They fix the leaking faucets; maintain the electrical equipment; repair and paint walls, doors, windows, and furniture. Men also take care of all matters outside the home that have to do with family affairs, such as paying bills and taxes. Occasionally they do the food shopping if asked politely and given a list, and they will gladly take care of the baby (especially when it is smiling). Even bachelors who live alone refuse, as a rule, to do any woman's task; they would rather eat out of a tin than wash a dish. Though a woman may do much of the fixing and repairing at home, her husband definitely does not reciprocate by doing the dishes. This rigid division of labor is slowly beginning to break down, however, as the number of families with two working parents increases.

Traditionally, the male has had ultimate financial responsibility for his family. With more and more women working, the burden is shared, but boys are expected to grow up with financial responsibility in mind. Generally, therefore, boys are given better chances for education and the development of skills than their sisters (if, as is often true, the family cannot afford to educate both).

As you can see, roles are clearly defined for most Portuguese boys and girls. They grow up with clear distinctions between male roles and female roles, especially in the provincial areas of Portugal.

In school the competition is not fierce, though academically oriented children devote many hours in studying and academic preparation. School schedules are not very demanding: either all afternoon or all morning, but not both. Extracurricular activities are almost nonexistent. School is in session for nine months and summer is allocated to rest, relaxation, sports, hobbies, and general goofing-off and purposeless hanging-around.

Children are encouraged to be sociable within the limits set by their studying, but one's personal social life comes second to that of the family. Parents usually know their children's friends well and best friends are often the children of the parents' friends. Dating might be looked down upon for younger teenagers, but nowadays it is accepted in most places for boys and girls who have developed a special liking for each other. (Public high schools are all coeducational.)

Dating and other associations with the opposite sex are considered facets of social experience and are not confused with maturity.

As a rule, Portuguese homes are kept clean, though not in the same way as in the U.S. They get lived in during the day, but they are swept and dusted daily also. Portuguese young people are like all others in that they often get dirty but enjoy long, long showers.

Punctuality is understood in a rather relaxed way in Portugal. In particular, young people tend to arise in the morning later than they really should. Deadlines are never final and thus are always met. You should not view poor performances in these respects in overly critical terms.

Portuguese youngsters think of school absences as a sort of right and not as something they should avoid by all means. So they might miss a class or two for no reason at all—just because they still have some absences to go to reach the allowed limit.

There might be differences in what foods Portuguese youth like or dislike, stemming from geographic and cultural backgrounds. Children from less affluent backgrounds are more likely to have difficulty in getting used to new foods. Also keep in mind that meals in Portugal tend to be heavier than meals in the States.

There is no age limit on drinking in Portugal and it is considered neither good nor bad. Children are allowed to drink anything from the time they are very young, but as a rule they don't. Drinking is done mostly on nightly outings or with meals and seldom to excess. Because this permissiveness views alcoholic drinks as scarcely different from other types of beverages, most children leave alcohol alone while consuming large amounts of things they like better, such as soft drinks and water. Beer is almost considered a soft drink but usually is consumed on a small scale. Smoking is not frowned upon generally, but is definitely forbidden by some families and schools for children of school age. Some children pick up the habit behind their parents' and teachers' backs, perhaps as a result of this policy. There is no major drug problem in Portugal yet, though the number of young people who take drugs seems to be increasing.

As we said before, this is only an outline of a limited number of cultural traits that are characteristic of young people throughout much of Portugal. Within the country there are many differences among regions and communities as well as among families. If you have questions regarding general features of Portuguese culture that are not covered in this letter, please feel free to write to us for supplementary information.

Thank you and good luck.

P.S.: Here are a few reminders.

Boys are used to being very independent and not always having to tell parents where they are going or what they are doing.

Girls are not used to much independence. They might need more help in adjusting to an independent lifestyle so that they will not misuse it.

If the tasks are adequately explained, neither boys nor girls will try to avoid doing what is expected of them.

Meals in Portugal tend to be heavier than in most countries.

Beer is considered almost like a soft drink. Portuguese people are used to consuming a little wine with meals. They seldom have heavy drinking habits.

Many young people smoke from an early age.

It is considered normal to get up half an hour late.

Portuguese young people go out often in large mixed groups. Dating, though done, is not common except for young people who have developed romantic attachments with each other.

In Portuguese schools students are allowed to miss, and are used to missing, a number of classes each semester. The attendance rules in the U.S. should be explained clearly before school starts.

RESOURCE EIGHT

ORIENTATION FOR HOST FAMILIES

Host families are the primary givers of support and advice to exchange students, and the orientation of host families with respect to this role should be one of the chief responsibilities of local representatives of the sponsoring organization during the preparation subphase. Unfortunately, some prospective host families are unable to attend pre-arrival orientation events. The following essay can be adopted or adapted to meet many of the orientation needs of absent host families, to whom it should be given or mailed. (The headings in this essay repeat the kinds of questions that prospective hosts are most likely to ask.) In addition, it can serve as a partial guide for those who develop and present a local orientation event for those host families who are able to attend. Some of the information in this essay was gathered during an extensive research effort to understand the dynamics of hosting experiences.

Welcome to the group of volunteers who are working together so that young people from many nations can learn and grow in the profound way that an intercultural homestay experience can make possible. As a host family, you will have more direct and long-lasting influence on one young person than anyone else during the coming year (or summer or other shorter period of time). Your family will also benefit from the experience of hosting in intangible ways; for example, at the end of your hosting experience you probably will have gained a broader perspective on world issues, increased your knowledge of a foreign country, and gained deeper insight into the values and patterns of your own culture.

An intercultural homestay is likely to be more positive for both students and hosts if certain features of the experience are carefully thought about in advance. Host family members can profit from attending orientation meetings prepared for them and should do so if at all possible.

What Is Orientation?

The overall purpose of an orientation is to familiarize someone with the features of a new situation or experience. An orientation program enables the participant to understand and prepare more skillfully for unfamiliar events so that the quality of the experience will not be diminished by unpleasant surprises and serious misunderstandings. Almost everything you have received from the sponsoring organization so far is related to this overall purpose. The intent of this document, however, is more focused. In the following pages, the sponsoring organization will share with you some of the knowledge about hosting that it has acquired over the years. This knowledge should better enable you to

- develop realistic expectations about the nature of a year-long hosting experience;
- integrate the exchange student into your family so that he or she becomes a fully functioning member;
- help the exchange student to adjust to your culture and (if necessary) to learn your language;
- deal effectively with challenging situations that may arise during the year; and
- support the exchange student as he or she learns and grows in beneficial ways.

What Can We Expect as Hosts?

Each host family has a unique experience with its exchange student, just as each family has a unique experience with its own natural children. Thus, it is impossible to describe accurately what you can expect as hosts. But there are ways in which you can obtain general information about what to expect during the coming year.

First of all, communicate with your exchange student and with his or her natural parents before the day of arrival. Send photographs as well as letters, and ask him or her to do the same. If you cannot communicate in a common language, exchange as many photographs as possible.

Also, if possible, talk to other families who have hosted in previous years. If none lives near you, ask your local exchange representative to contact the national office in order to obtain the names and addresses or phone numbers of one or two former host families whom you can write or call. Because your experience will be different from that of other hosts, expect to learn from them only general information about the nature of hosting and the possible ways of dealing with a new family member from another culture.

Printed information will probably be sent to you by the sponsoring organization's national office in your exchange student's home country. It will explain some of the common characteristics of adolescents in that country, characteristics that you probably will encounter in your own student. Study this information carefully before he or she arrives.

Aren't All Hosting Experiences Similar in Some Ways?

Because exchange programs bring together students and hosts from many different cultures, the similarities in hosting experiences around the world are quite limited. Nevertheless, it can be said with reasonable certainty that most hosting experiences have low periods as well as high periods.

Hosting involves the emotions. During the year, the members of your family are likely to feel negative emotions (anger, disappointment, frustration, sadness) as well as positive ones (pride, satisfaction, happiness, love). It is almost impossible to say, even in broad and general terms, what the "typical" emotional cycle of any host family looks like. For example, on the following pages are charts showing the emotional ups and downs of four actual host families over the eleven months of their hosting experiences. These families all had at least one adolescent child of their own living at home and they were all residents of the northeastern United States. Despite these and other similarities in circumstances, these four families had remarkably different emotional cycles over the year. Family 1 hosted a girl from Austria; family 2, a boy from Kenya; family 3, a girl from Japan; and family 4, a boy from Venezuela.

Note that on these charts the months are numbered from left to right across the center line, which also indicates emotional neutrality. The dotted line on each chart represents the family's emotional changes from month to month. The higher the dotted line is above the center, the more positive is the family's experience; the lower the dotted line below the center the more troublesome is the family's experience. The dotted lines begin at different heights on the left side of the chart because each family had differing degrees of positive expectations about the experience before it began.[1]

By examining the four charts, you will see that all four families felt positive about their experience during the first months of their year with the student. But at some point during the year, difficulties developed for three of the families. These difficulties were resolved in all three cases, and the year ended very positively for all four families. The four families were unanimous in reporting, after their student had returned home, that hosting had been a good and worthwhile experience.

What Should My Family Do in Case of Difficulties?

The information presented on the four charts should serve as a reminder that a normal hosting relationship frequently involves difficulties and misunderstandings as well as happy and satisfying times. You might reflect on the fact that your relationship with your own children has had good times and bad times over the years. Hosting a young person from another country is no different—except that there is the added challenge of building a relationship with someone from a family and culture whose values, habits of thought, and patterns of behavior are different from your own.

If difficulties arise, therefore, do your best to begin working them out by not blaming individuals (including yourself!) and by not allowing yourself to feel that your hosting experience is going to end in failure. Keep in mind, also, that your student is facing a very complex situation in that he or she has been placed in both a new family and an unfamiliar culture. Try to understand the situation from the student's point of view, and be patient and supportive while he or she is trying to adjust to your way of life. To the best of your ability, discuss the possible points of disagreement or friction directly with your student and make sure that he or she has clear information about the values and behaviors that are typical in your family and community. Remember, however, that the deeply held moral and spiritual values of your student should be respected at all times.

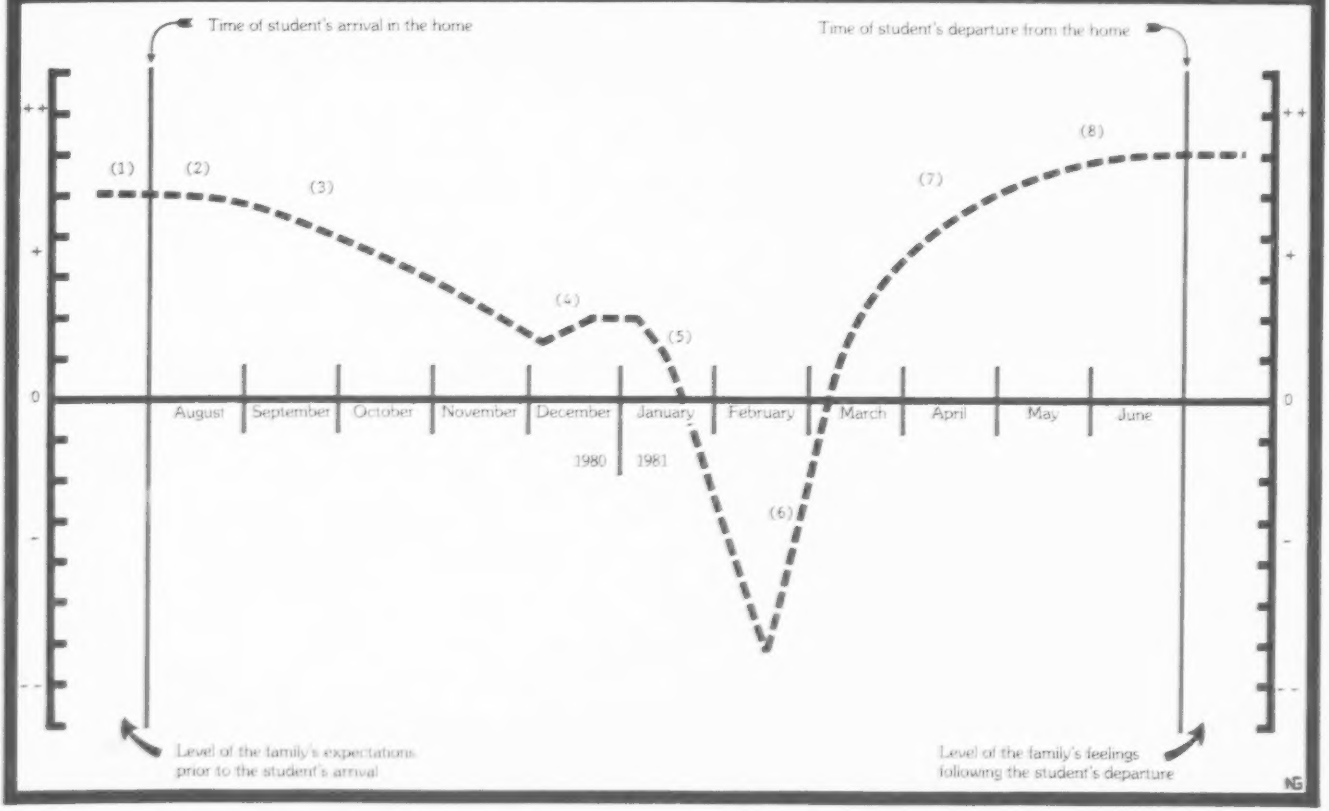
You will need to be sensitive to the needs and feelings of your own children as well as to those of your student. Your children may feel neglected. They may feel that they must compete with the exchange student for your approval or that of their teachers or peers. They may feel burdened by the responsibility of having to look after a newcomer in their school and community. If misunderstandings, jealousy, or other signs of friction develop between your student and one of your own children, begin by giving each person a chance to talk with you privately about the problems in the relationship. Try to bring the situation to a point where a three-cornered discussion involving your student, your own child, and yourself can take place. With you serving more or less as a neutral referee, perhaps the grievances on both sides can be aired and possible resolutions of the problems found.

Source: AFS International, Research Department

Family B

A Type 2 Hosting Experience

HOST FATHER: 42, treasurer of a multinational corporation
HOST MOTHER: 37, homemaker, foster mother of infants, Lamaze instructor
CHILDREN AT HOME: three females 17, 13, 5
SOCIOECONOMIC STATUS: upper middle class
GEOGRAPHICAL LOCATION: New Jersey, town near New York City
PREVIOUS HOSTING EXPERIENCE: none
STUDENT PLACED WITH THIS FAMILY: female, 18, from Austria; spoke English well

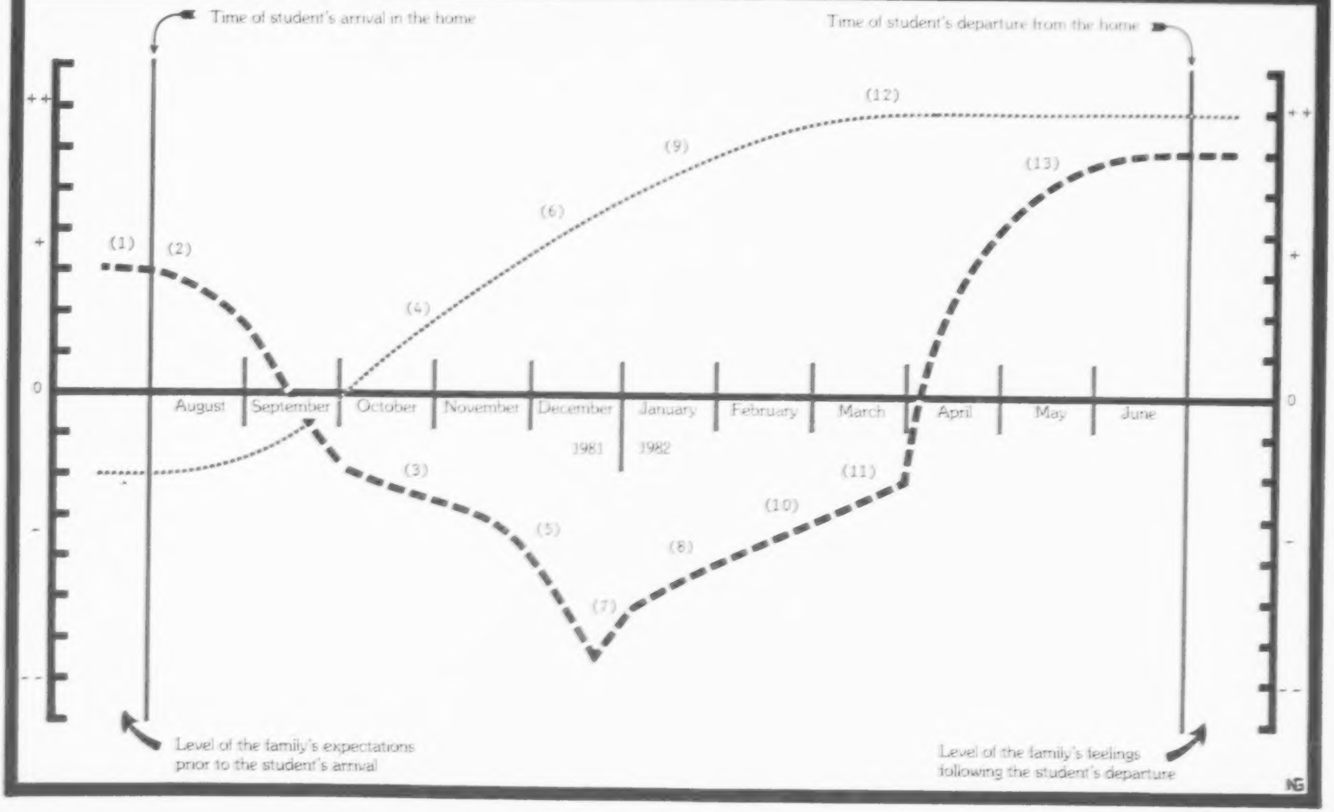


THE "BECKMANN" FAMILY

Family M

A Type 2 Hosting Experience

HOST FATHER: 35, engineer for a large corporation
HOST MOTHER: 35, homemaker, part-time government worker
CHILDREN AT HOME: male 15; female 13
SOCIOECONOMIC STATUS: middle/upper middle class
GEOGRAPHICAL LOCATION: New York, small city in mid-state
PREVIOUS HOSTING EXPERIENCE: one one-week experience
STUDENT PLACED WITH THIS FAMILY: male, 18, from Kenya; near-native English ability

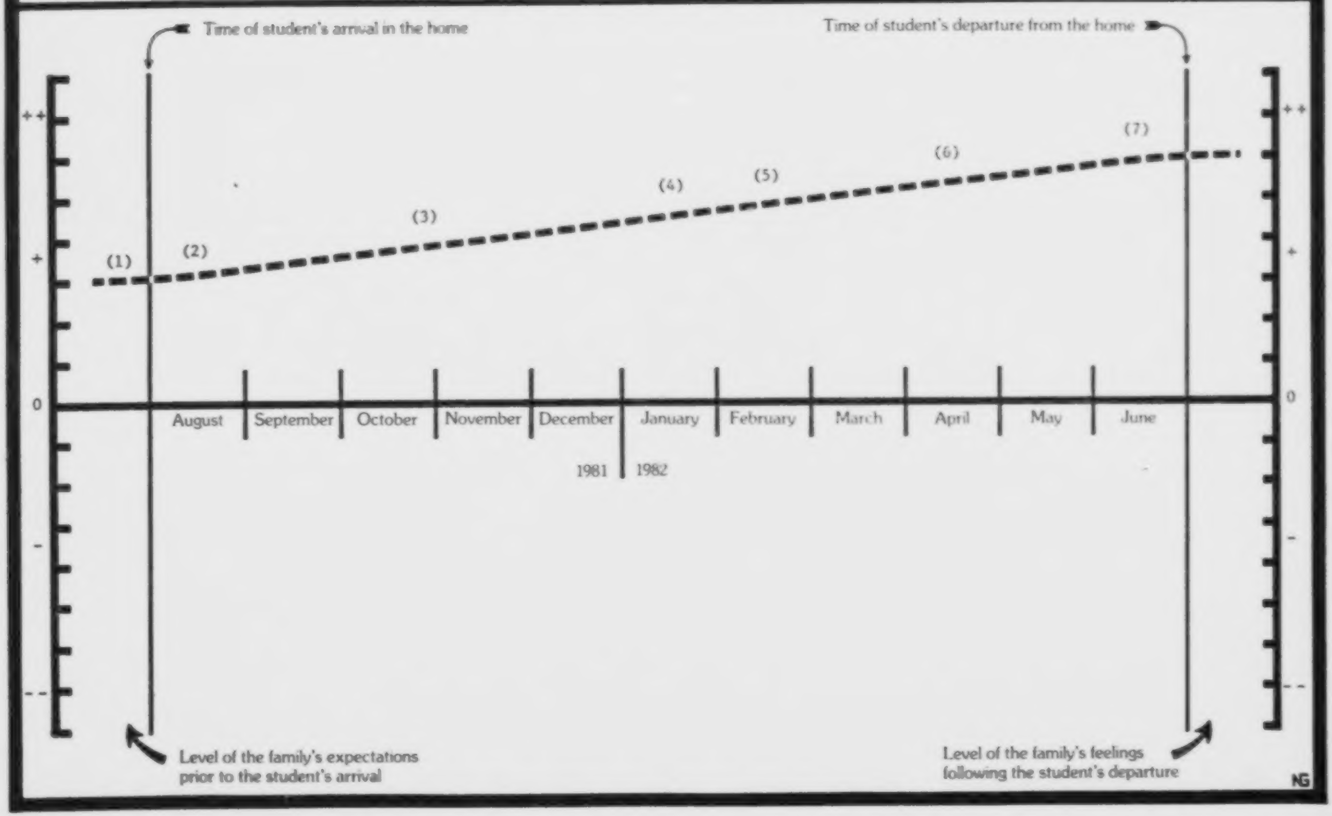


Source: AFS International, Research Department

Family G

A Type 1 Hosting Experience

HOST FATHER: deceased in 1980
HOST MOTHER: 57, bank clerk
CHILDREN AT HOME: female 16; others periodically
SOCIOECONOMIC STATUS: middle class
GEOGRAPHICAL LOCATION: New York, small town in mid-state
PREVIOUS HOSTING EXPERIENCE: none
STUDENT PLACED WITH THIS FAMILY: female, 18, from Japan; spoke English poorly

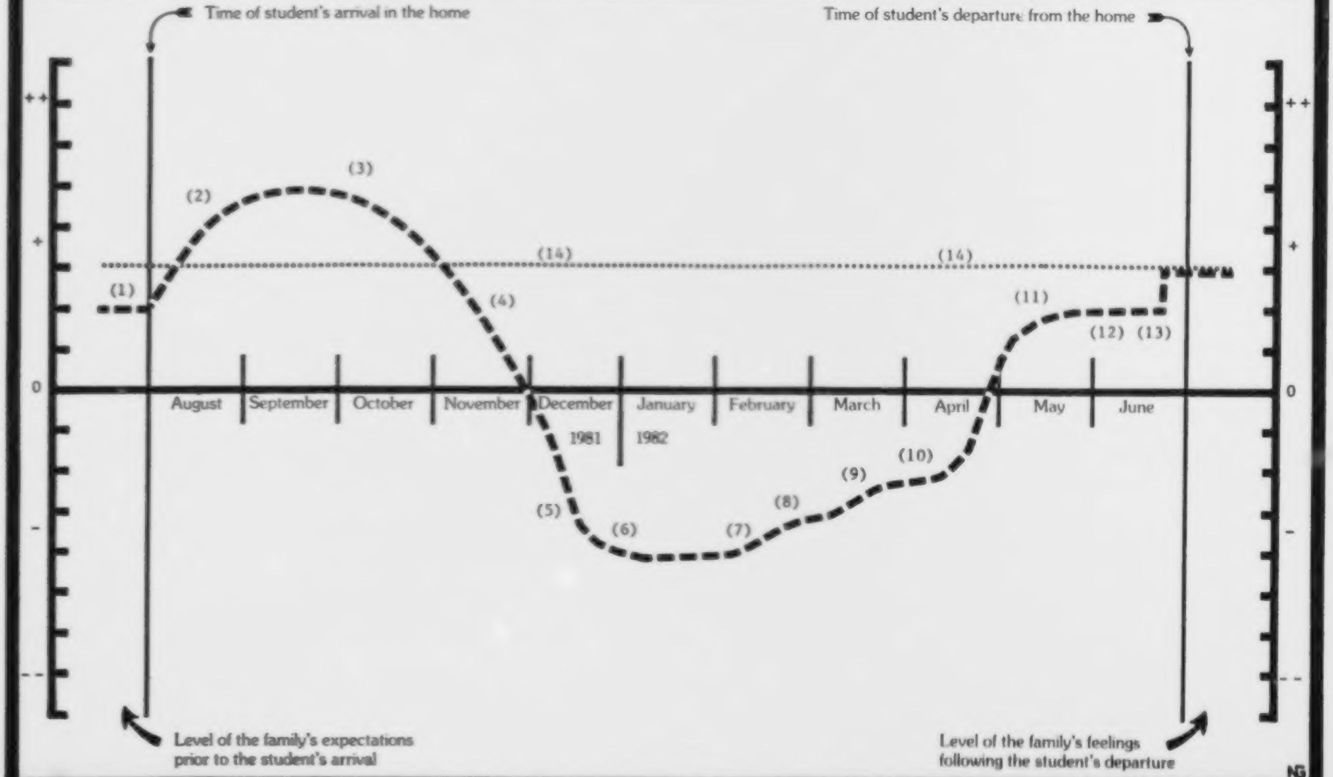


Source: AFS International, Research Department

Family H

A Type 2 Hosting Experience

HOST FATHER: 43, dairy farmer
HOST MOTHER: 43, dairy farmer, homemaker
CHILDREN AT HOME: male 21; two females 18, 16
SOCIOECONOMIC STATUS: at or below the "poverty line"
GEOGRAPHICAL LOCATION: New York, rural area in extreme north
PREVIOUS HOSTING EXPERIENCE: none
STUDENT PLACED WITH THIS FAMILY: male, 18, from Venezuela; spoke English poorly



Time of student's arrival in the home

Time of student's departure from the home

Level of the family's expectations prior to the student's arrival

Level of the family's feelings following the student's departure

Source: AFS International, Research Department

Keep in mind that you may need to take the lead in a discussion about problems or frictions with your student. He or she may feel reluctant to confide in you for fear of hurting your feelings, of seeming ungrateful, or of making matters worse instead of better. In addition, some students may come from a culture in which the accepted practice is to keep problems to oneself. If the student appears unwilling to discuss problems at first, do not jump to the conclusion that he or she is determined to be uncooperative. Be patient, and keep on trying.

Experienced people are ready and able to assist you if serious difficulties arise. These people are usually local volunteers, but professionals in the national office of the sponsoring organization are also available if necessary. It is most important that you ask for assistance before difficulties become too serious to be resolved. In many cases, small but persistent problems can be prevented from undermining the entire relationship if a volunteer talks separately with the student and members of the host family. The mediation of a neutral third party often helps people on each side to better understand the point of view of those on the other side. Thus, a neutral mediator may be able to help both sides arrive at a mutually acceptable resolution of the difficulty. On the charts previously shown, family 2 was able to end the year in a very understanding and positive relationship with the Kenyan student in part because an experienced local volunteer was able to help them understand each other's point of view and find ways of bridging the gaps caused by their cultural and personal differences.

But Don't Students Change Hosts Sometimes?

A sponsoring organization tries to select host families who can offer a stable, loving, and healthy environment for a foreign student, and it tries to select students who are mature, flexible, and able to learn and share. Then an enormous amount of effort is put into the process of deciding which students should be placed in the homes of which hosts. Despite all this care, unanticipated factors sometimes arise and cannot be accommodated in the placement. Between 20 and 25 percent of all year-long homestay placements need to be changed because the student and members of the host family simply find life under the same roof too difficult. You are not expected to commit yourself to host a student for a year regardless of what may happen. Concern for the well-being of hosts as well as that of students motivates a sponsoring organization to find a new host family if the original placement leads to serious problems that cannot be resolved within a reasonable amount of time.

What Are Some Common Mistakes of Hosts?

Over the years it has become known that some families have problems because they have unrealistic objectives for the experience of hosting. Some of the most common unrealistic objectives of host parents are the following.

- Some parents host a foreign student in order to learn, or have their children learn, the student's native language. Such an expectation places an enormous burden on the foreign student, who is preoccupied with the challenging task of learning the hosts' native language and understandably has little patience with the teaching of a new language to others.
- Some parents host in the belief that the foreign student will be a good influence on their natural children. This type of expectation forces the student to maintain unrealistically high

standards in a culture whose values he or she may not share. This expectation is also likely to cause the natural children to resent the presence of the exchange student.

- Some parents host in order to gain the services of the exchange student as a domestic helper of one kind or another. Unless the sponsoring organization is running a program specifically to provide *au pair* services, this expectation is grossly unfair to the student, whose expectations are rightly that he or she will become involved in all aspects of family, school, and community life, not be housebound doing domestic chores.

Host brothers and sisters can also embark on an exchange experience with unrealistic objectives. Some of the most common are these.

- Some host sisters and brothers expect that the exchange student will become their very close friend. They are terribly disappointed if this doesn't happen, which is the case more often than not. Good homestays do not necessarily involve especially close friendships between the foreign student and the host children. A relationship of sharing and mutual respect is all that is important.
- Some host brothers and sisters expect the exchange student to improve their social standing among their peers, presumably because he or she is viewed as an exotic foreigner rather than as an ordinary human being. Such an attitude puts undue pressure on the student, who may feel "on display" at all times even though he or she is struggling to adapt to an unfamiliar social environment.

How Can We Help Our Exchange Student Adjust to Us?

Although the responsibility for adjusting falls heavily on the student, there are ways you can help. Remember first of all that the process of adjustment to a completely new situation is stressful and exhausting, leading to a condition of physiological and psychological exhaustion known as "culture fatigue." Culture fatigue affects some people more than others, but it cannot be prevented completely. It can be treated. The newcomer should be encouraged to get extra sleep and to retreat temporarily from prolonged or intense social involvement whenever he or she feels overwhelmed. In addition the newcomer must be encouraged to ask questions whenever he or she does not understand the norms or "rules" governing a social situation; explanations may have to be repeated many times during the first several months, and they should be given gently, patiently, and thoroughly each time.

Be aware that culture fatigue sufferers may at times feel depressed, anxious, irritable, or isolated, and that they may develop physical illnesses (such as colds, headaches, or nausea) due in part to their exhaustion and consequent lowered resistance to disease. Most do not suffer from severe physical symptoms; those who do usually overcome them in one to two months, if not sooner. If physical symptoms occur, keep in mind that they are genuine, not imaginary or psychosomatic disorders. If your student has symptoms possibly caused by culture fatigue, obtain medical assistance as you would for any other illness.

One final point to keep in mind about culture fatigue is that you are not responsible for the student's suffering. Cultural differences, over which you have no control, are the fundamental cause of that suffering. Of course, as the adult with the closest daily contact with the student, you are in the best position to help the student cope with the symptoms of culture fatigue. You should help the student with as much empathy and tenderness as you can muster—but without any feelings of guilt.[2]

As a host family, you share with other volunteers the responsibility for orienting your student. Before leaving their home countries, exchange students normally receive an orientation about the sponsoring organization and about the steps they should take to prepare for their sojourn abroad. After they arrive in their host countries, they should receive from the sponsoring organization specific information about their new culture. Very soon after your student arrives on your doorstep, he or she needs the most specific information of all—how to become a fully functioning member of your community and family.

Do not wait for the student to discover things on his or her own about your family's way of life. As soon as possible, provide information about typical patterns of daily life in your home. (Later, provide similar information about the school and community.) Explain the rules you wish to have followed, and point out why they are important to you. If language differences make detailed explanations impossible at first, meet the challenge by trying—using gestures, drawings, pantomime, words from a bilingual dictionary, and so forth—to communicate the most essential facts about the rules and patterns that characterize your daily life. If you know someone who can act as a translator, ask that person to volunteer an hour or two to assist. As mentioned earlier, be prepared to explain specific points again and again as the weeks go by. Be prepared, too, for the really challenging inquiries by the student about why things are as they are in your home, community, and national culture. It is by answering these questions that you may realize one of the chief benefits of hosting a foreign student—gaining deeper insight into the workings of your own culture.[3]

Finally, be ready for the possibility that your student will turn out to be more (or less) mature than you expected, and be flexible in maintaining or relaxing the rules that you laid down at the beginning. Of course, you are not expected to do away with the rules that are at the heart of your family's and community's system of values, or to cause dissension between the student and your own children by trying to operate using two markedly different standards for behavior. On the other hand, your willingness to compromise to a limited extent may elicit similar behavior from your student and lead to a situation that is more realistic for all concerned. Whatever your rules and your willingness to be flexible, the most important factor is a relationship between yourself and your student that permits openness, trust, and good will.

NOTES

1. The information about the host families that is illustrated by the four charts was derived from the findings of the Study of the Dynamics of Hosting, a four-year project in which fifteen U.S. host families were studied intensively by the staff of The AFS Center for the Study of Intercultural Learning. Publications reporting the findings of this research effort are available from the Center.
2. Further information about intercultural adjustment and culture fatigue is available in this volume in Resource 21.
3. Specific ideas for providing an orientation to your household and family's living patterns is available in this volume in Resource 9.

As a person who will play a major role in helping your student learn a new language, you may find the following nine general suggestions useful.

- When speaking to people who are just beginning to learn your language, face them and speak distinctly, loud enough to be clearly heard, and a little more slowly than you would when speaking to a fellow native speaker.
- When you are not understood by the learner, avoid the common tendency to raise the volume of your voice when you repeat. Usually the problem is not that you have not been heard. Say the same thing in the same tone of voice, but even more slowly than before, being sure to be consistent in your tempo. (That is, do not speak some phrases slowly and others rapidly.) If this doesn't work, try rewording and simplifying your message.
- Try to use simple vocabulary, uncomplicated grammar, and short sentences. Avoid idiomatic expressions as much as possible.
- Use gestures (including pantomime) and facial expressions to reinforce your meaning.
- Remember that common sounds in some languages do not occur at all in other languages. Newcomers may not be able to pronounce, or even to hear, sounds that they never have heard before. Be patient. Keep trying.
- Always encourage the learner to talk as much as possible, regardless of errors. Correct major errors after the learner has completed his thought; do not interrupt in order to correct. Correct by "modeling," that is, by simply repeating correctly what the learner apparently was attempting to say.
- Discourage excessive use of bilingual dictionaries by the learner. Dictionaries have their uses, of course, but the learner who carries one about and refers to it constantly may be avoiding the most effective way of learning a language—by listening and talking as much as possible.
- Remember that language learners have good days and bad days. Some days almost everything comes out correctly and fluently. Other days even simple sentences seem impossibly difficult. Such fluctuation is natural, and needs to be accepted and downplayed. After all, the bad days are merely bad days, not indications that one's ability to learn a new language is suddenly in decline.
- Be generous in your praise of progress, and in your readiness to overlook temporary relapses or forgetfulness.

These brief vignettes of host family life may help to give you a feeling for what your hosting experience might involve.

- A host father worries that his nineteen-year-old exchange daughter is becoming too romantically involved with a twenty-five-year-old local man.
- A host brother and the exchange student work together to collect firewood, discovering over the hours how much they have in common.
- A family takes a long automobile journey with their exchange son and finds that his behavior and mannerisms get on their nerves.
- A host father becomes a pen pal with the little brother of his exchange daughter.
- A host sister and the exchange student feel awkward around each other and never seem to know what to say or do.
- A host family worries that they don't know how to make their student feel at home; they work with a local volunteer who helps them make a number of positive changes in their experience.
- A host family delights in watching their student's reaction to seeing snow falling for the first time in his life.
- An eight-year-old host sister becomes jealous of the attention given to the exchange student; the parents finally decide that their daughter's problems are too great for them to continue hosting.
- A host father is deeply moved when he realizes how much his exchange son appreciates what the host family has done for him.
- A twelve-year-old host sister becomes angry when her parents correct her table manners but do not correct their exchange son for similar behavior.
- A student surprises her host family one evening by sharing with them some special photographs of her natural family's life.
- A very personable student becomes heavily involved in the social life of his school and community; his host father becomes angry because the student is neglecting chores around the house.
- A student and her host mother set aside time each afternoon after school to talk about the day's events over a cup of tea.
- An exchange student talks by telephone with his natural family once or twice a week; his host mother becomes increasingly concerned that he is not becoming a full member of her family.

RESOURCE NINE

ORIENTATION TO LIVING WITH THE HOST FAMILY

It is easy to forget that a newly arrived exchange student needs an orientation not only to the language and culture of the host country but also to the daily life of the host family with whom he or she will live. Since this small but important orientation should occur immediately after the student arrives, host family members should be trained in the use of this approach during the preparation subphase.

Objective: To help family members understand what knowledge is needed by each exchangee in order to adapt to a family and its daily life, and to suggest ways of presenting this knowledge to the exchangee they will host.

Who & When: Host families, preferably during a pre-arrival orientation session. This material could also be presented during the host family interview or at any other time prior to the arrival of the exchangee.

Materials: One copy of the list of orientation topics (see below) for each family.

Procedure: Explain to the host families that the student is expected to live as a participating family member. In order to do so, he or she needs to be shown and told certain things about the use of the home and the life of the family. Emphasize that family members need to deliberately teach the student about the home; they must not assume that he or she will automatically understand what is expected. While it is important for the family to give this information promptly, it is also important for them not to overwhelm the exchangee on a single occasion with more information than he or she can reasonably be expected to remember. Two or three short orientation sessions are preferable. Complicated skills or information may have to be reviewed on one or two subsequent occasions.

Exchange students need a wide variety of information concerning the family, its home, and its patterns of living. In addition, some students may need explicitly guided practice of certain skills involved in participating appropriately with the family in its home. For instance, step-by-step skill training and practice may be necessary if students are expected to operate certain labor-saving appliances or participate in important traditional social events.

Also provide host family members with ideas about how they might approach their responsibility to orient the exchangee to their home and life. Explain, for example, that it will be impossible for them to anticipate everything that he or she will need to know to fit in with their family. If the exchangee is doing something inappropriate of wrong, his or her behavior will most likely be due to a lack of thorough understanding about what is expected, or to a lack of sufficient practice of the skill involved. There are ways of trying to alter the participant's behavior without seeming to be overly critical or judgmental about the participant as a person. For example, here are some possible approaches:

1. "Everyday I learn more and more about your country and way of life. For example, I saw you doing _____; we don't do that here. Instead we do _____ You should do as we do while you are here."
2. "Our electricity bills are very expensive here because our country has to import all its oil. Please try not to use the lights all the time. If you sit by the window, you will have enough light without using electricity."
3. "I'm very impressed with how quickly you are learning about our customs. One thing you may not have noticed yet is how we always ______. This is probably very different from the way you do it. Let me show you our way so you can do it also."

Provide the families with a list of orientation topics that they should address as soon as possible. For instance, here are several topics that should be covered in an orientation to many hosts' homes.

How the Family Meets its Physical Needs

use of toilet
use of electricity
use of gas, oil, and/or wood
storing belongings
sleeping
bathing
food and drinks, meals and snacks
washing clothes

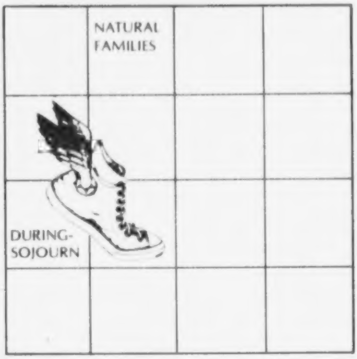
How the Family Expects its Members to Behave

appropriate recreation
use of television, stereo, radio
use of kitchen and its appliances
family religious practices
family rituals and activities
use of outdoor areas
household chores
showing courtesy and respect
use of telephone
public and private spaces
entering and leaving the house
scheduling and punctuality
appropriate dress
family communication

Special Situations of Some Families

treatment of pets and animals
rules governing alcoholic beverages
handicaps and/or chronic illnesses
curfews
normal events that may seem alarming
rules governing smoking
treatment of servants
precautions against crime
restrictions on hot water use

UNIT·4


NATURAL FAMILIES
DURING-SOJOURN

During-the-Sojourn Orientation for Natural Families

Priority Level: In comparison with the other eight units in an overall orientation scheme, this unit is one of three having third priority.[1] This moderately high priority reflects the importance of maintaining the trust of the natural parents in the competence of the sponsoring organization, of discouraging them from becoming directly involved in giving advice to or making arrangements for exchangees, and of helping them to prepare for the return of a changed child.

Responsibility: All objectives below are appropriate for implementation by volunteers and staff members in the sending country.

Subphase Objectives: Following are brief statements of appropriate basic objectives of each of the five subphases.[2]

Immediate Post-Arrival: The trust of the natural parents in the competence of the sponsoring organization should be fostered very soon after the arrival of the exchangees in the host country. The sponsoring organization should send a lengthy letter to each set of natural parents; this letter should

a. enlarge the parents' understanding of the general nature of an intercultural homestay;

b. encourage them to accept and deal constructively with their anxiety over their child's experiences in a faraway place;

c. suggest that they write letters full of news from home to their child, and, occasionally, a letter to their child's hosts;

d. remind them in general terms that volunteer and professional personnel of the sponsoring organization in the hosting country are providing orientation events and individual supportive assistance for their child; and

e. caution them strongly against telephoning their child more often than an average of once per month (emergencies and special occasions such as birthdays excepted), and against taking any action on behalf of their child without direct consultation with officials of the sponsoring organization.

Delayed Post-Arrival: There are no specific objectives for the orientation of natural family members at this time.

Mid-Stay: In the case of exchange programs lasting more than three months, the confidence of natural parents in the competence of the sponsoring organization should be maintained by means of a letter sent to each set of natural parents near the middle of the duration of the homestay. This letter can be somewhat similar to that described above, except that less need be said about the general nature of an intercultural homestay and about dealing constructively with anxiety. As a way of beginning to prepare natural parents for the return of their child, information should be given regarding the growth and change that is known to occur in most exchangees in the course of an intercultural homestay.

Preparation for Return: Now is the time when a concerted effort should be made on behalf of natural families by local and national units of the sponsoring organization. The objective of this effort is to prepare family members, especially parents, for the return of their son or daughter, who is likely to have changed in several ways and will need their understanding and support.

A local or regional orientation event, or series of events, should focus on

a. explaining the adjustment process that exchangees have been going through during their intercultural homestay;
b. emphasizing that the adjustment process will continue as the exchangees return home and for a more or less lengthy period of time following their return, and explaining the nature of this readjustment process;
c. describing the accelerated growth and change that is known to occur in most exchangees, and stressing that returned exchangees are likely to be noticeably more mature and to have developed a somewhat different set of values and behaviors;
d. noting that all these factors are very likely to mean that natural family members will need to adjust to the returned exchangee, and explaining what the nature of their adjustment is likely to be;[3] and
e. stressing that the first month or two after the exchangee's return is a time when he or she should have the benefit of parents' understanding, acceptance, support, and willingness to listen attentively.

A letter to natural parents from the sponsoring organization should reinforce the themes described above. Also, it should describe the return travel arrangements of the exchangees in as much detail as possible, reassure the parents that they will receive the final details in sufficient time to make plans, and inform the parents of any immediate post-arrival orientation events that they and/or their children may be expected to attend.

Immediate Pre-Return: There are no specific objectives for the orientation of natural family members at this time.

Resources in this Handbook: The following Resources should prove useful for those who are developing materials and activities for the during-the-sojourn orientation of natural family members.

Resource 10 is an example of a letter that should be sent by the sponsoring organization to natural parents at the earliest opportunity after the exchangees depart from home, that is, during the immediate post-arrival subphase.

Resource 11 is an example of a letter that should be sent by the sponsoring organization to natural parents several weeks before the exchangees return home, that is, during the preparation for return subphase.

Resource 12 provides detailed directions for an illustrated lecture about the adjustment of both exchangees and their natural family members; this lecture should be given to natural parents and other family members during the preparation for return subphase.

Resource 24 (located in unit 8) reviews a major research effort that found that young people learn and grow at an accelerated rate during an intercultural homestay. Information drawn from this resource[3] should prove useful to orientation leaders who are preparing to describe to natural family members the growth and change that is characteristic of most returning exchange students. Such a description should be part of the orientation program for natural family members during the preparation for return subphase.

NOTES

1. The relative priorities of the nine units are stated and explained in section 6 of the introductory essay, "Principles of Youth Exchange Orientation."
2. For a complete list of subphases, see the chart in section 4 of the introductory essay, "Principles of Youth Exchange Orientation."
3. For additional information about the mutual adjustment of returned exchangees and their natural family members (and best friends), see Judith N. Martin, "The Impact of a Homestay Abroad on Relationships at Home," *Occasional Papers in Intercultural Learning*, no. 8 (September 1985). This publication is available from The AFS Center for the Study of Intercultural Learning.

RESOURCE TEN

A LETTER TO NATURAL PARENTS AFTER THE STUDENT DEPARTS

The following is an example of the kind of letter that sponsoring organizations should send to natural parents after their child departs on his or her exchange program. It was developed in the United Kingdom for mailing to the parents of students who had gone to the U.S.A. for a year. This letter was mailed about two months after the students had departed. In the case of students on a short program (such as a summer program), a letter of this type would need to be mailed about three weeks after their departure.

Dear Parents:

Your son or daughter has been in the States for nearly two months now. I expect that you are receiving a variety of letters, perhaps some with a touch of homesickness, some filled with elation for all that is happening. The experience of settling in with another family in another culture can be overwhelming. One's reactions to that stressful experience can range from intense highs with an occasional low, to an inclination to be critical (which comes from having to make too great an adjustment in a short period of time), to perhaps not even writing very often. All can be termed normal reactions.

The most important thing for families and friends at home, as we mentioned during the pre-departure orientation, is to write chatty, supportive letters to the student. What he or she really wants to know is about your routine lives, day-to-day events, friends and family. This is especially helpful at this time when the student is adjusting to a new environment.

Try not to overuse the telephone. More often than not, it can be disruptive to your child's settling in. The occasional phone call to report A- or O-level[1] results, to say happy birthday, or to convey holiday greetings is, of course, all right. Greater dependency on the telephone for communication with your child is simply an unnecessary expense and could undermine his or her ability to attain a trusting relationship with the host family.

If you are worried about your child's host family placement, there are steps you can take. Local chapter or committee members in the host community should be the ones to sort out any problems your child may be having. Encourage your son or daughter to speak with his or her volunteer counselor or someone else in the chapter. If you have real concerns that seem not to be receiving attention, please write to us here at the national office in the U.K.

At the risk of sounding like a broken record, we feel it necessary to speak again about visiting your child during the course of the year. We very strongly discourage any visits by natural families to their child and host family. There are several reasons for this. First, even though the host family is likely to agree to your request, a visit is likely to be a burden on them; after all, they already have an extra family member for a full year. Secondly, like phone calls, a visit could disrupt your child's adjustment to the host family. Being confronted with two sets of parents in the same household may well be difficult for a child to handle, although he or she may not think so when contemplating the idea. Finally, you may inadvertently put your child in the position of having to choose between spending time with you and doing something else in the host community—at school, with the family, or with new friends.

Instead, plan a holiday in the next year or two when the host family will be better able to welcome you, and when your child can show you without such emotional pressure where he or she spent the year.

I do hope that the experience that your child has just begun will develop satisfactorily over the year, that he or she will both give and receive, and that you will also feel a part of the experience through your child's letters.

Finally, many of you have become involved with a local branch of our organization through the process of selection, placement, and orientation over the past year. I encourage you to continue that involvement. And, by the way, I'm certain that local volunteers will be keen to hear about your child's experiences.

Please know that our organization is always delighted to hear from you.

Yours sincerely,

NOTES

1. A-levels and O-levels are public examinations taken by a large number of students throughout the United Kingdom. Students sit for O-levels (Ordinary level examinations) at age 16, and for A-levels (Advanced level examinations) at age 18. An individual's future career prospects, including the possibility of gaining a place at a college or university, is determined to a large extent by the results achieved on these examinations.

RESOURCE ELEVEN

A LETTER TO NATURAL PARENTS BEFORE THE STUDENT RETURNS

The following is an example of the kind of letter sponsoring organizations should send to natural families a few weeks before their child is scheduled to return home after the exchange program. This letter was developed in New Zealand for the parents of exchangees returning from a year-long program.

Dear Parents:

We want you to know that you have not been forgotten in all our flurry of preparation for the arrival of the students back in New Zealand! We care very much about you and the part you have played—and are playing—in the exchange experience. You are probably becoming very excited about the imminent arrival of your son or daughter and may even be counting the days. So I should like to share a few thoughts with you concerning your child's return.

I expect that many of you will be somewhat bewildered by the person who arrives back in your household. A year is a long time for someone to be gone and, undoubtedly, he or she will have changed a great deal since you were last together. Some of the changes will be mild ones—new mannerisms, new accent, new clothes, and so forth. Others will be more subtle and deep-seated. Please remember that if your child had spent the last year at home with you, he or she would also have changed and matured to some extent. But in that case, your day-to-day contact with him or her would have made it difficult for you to be fully aware of the changes.

Between the ages of sixteen and nineteen, most people go through some pretty serious questioning concerning life in general, themselves, sex, world situations, and other big issues. Your child may have come to some conclusions during the past months even though you were not available to discuss the issues. So don't be surprised if your child has turned into a more mature, sensitive, aware person! In addition to all this normal growth, he or she very likely has matured quite rapidly as a result of having to do some hard adjusting to different people, to unusual life-styles, and, indeed, to a whole new environment and culture.[1] Keep in mind that, although the students are excited about returning to their homes and families, many are also apprehensive. Will things still be the same as when they left? Will they still have interests in common with their family and friends? Your child will need your love and encouragement during the first weeks and months back home. Above all, your child will need you to LISTEN with patience and understanding.

I hope that you will keep in touch with the local branch of our organization after your child is safely home. You can be invaluable to them through your support and they, in return, can help you to readjust to your child. If at any time you have any questions with which you feel you need help, please do not hesitate to contact your local counseling coordinator or us here at the national office.

[Provide specific return travel information here.]

Again, please do not hesitate to write if you have any further questions.

Sincerely yours,

NOTES

1. Further information about the accelerated personal growth of exchange students is available in Resource 24.

RESOURCE TWELVE

ADJUSTING TO THE RETURNING EXCHANGE STUDENT

The sponsoring organization in the sending country can perform a valuable service by helping the parents of returning exchangees to understand the nature and impact of an intercultural homestay. In the absence of such understanding, parents are likely to make a common error: treating their returning child as they did before he or she left home. The following resource, which originated in Uruguay, provides detailed directions for an illustrated lecture that should be given to parents a few weeks before the return of their children. The illustrations appear numerous and complicated at first glance; with a little preparation, however, they are surprisingly easy to create.

Objectives:

- To explain to natural parents the adjustment process that exchange students have been going through during their sojourn abroad.
- To explain readjustment problems that both exchange students and their natural parents are likely to experience upon the students' return home.

Who & When: This activity is intended for use with natural parents (and perhaps other family members) two to six weeks prior to the return home of the exchange student.

Preparation: This activity is a lecture in which the principal ideas are illustrated through the step-by-step construction of several diagrams while the audience observes. It is essential that the lecturer prepare for his or her delivery of this information by developing in advance the procedures required to draw the diagrams during the lecture. It is highly desirable to draw portions of the diagrams in advance of the lecture and to lightly sketch the remaining portions (using a pencil) so that they can be traced efficiently using felt-tip pens during the lecture.

Materials: Flipchart and felt-tip pens in a variety of colors. Blackboard and chalk in a variety of colors may be used but will prove less satisfactory.

Resource Persons: You may want a few returned exchange students and parents of returned students to attend the lecture in order to answer questions and provide examples from their own experience.

Time: About one hour for the lecture. Questions from the floor and general discussion could extend the time to two hours.

Procedure:

Step 1: Prepare in advance for the delivery of this lecture by obtaining a flipchart and colored felt-tip pens. Begin each of the diagrams by using the pens for the first few strokes and light pencil lines to mark the subsequent pen strokes that you will apply, step by step, during the lecture. Note that there are four flipchart pages to be prepared in advance.

- Page 1, which includes one figure at the top of the page and one at the bottom, is described in step 3.
- Page 2 (one figure) is described in step 4.
- Page 3 (one figure) is described in step 5.
- Page 4 (one figure) is described in step 6.

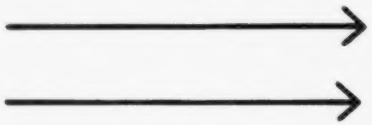
NOTE: In steps 3 through 6 below, the boldface lines in each figure indicate the part of the diagram that is to be added simultaneously with your explanation to the audience. Suggestions for the wording of each explanation are found in the boxes below.
Do not complete all lines of the diagrams in ink during your preparatory work. Complete the diagrams in ink during the lecture as a way of illustrating the major ideas that are being conveyed.
When the four pages of the flipchart are completed at the end of the lecture, the appearance of each will be as illustrated on pages *112-13*.

Step 2: At the beginning of the lecture, introduce its theme to the audience. The following is a suggestion for what you might say during your introductory remarks.

> Certain questions come up often at meetings for parents of returning students. The questions usually go something like this: "Will our child be the same? Will he (or she) feel at home again?" There are no certain answers to these questions. If problems do arise during a student's readjustment, the resolution of those problems often depends on constant and patient dialog within each family. Parents should not assume that their child will definitely have major readjustment problems. On the other hand, readjustment problems are not at all uncommon. Therefore, it may be reassuring and helpful for parents to know something about what their children have experienced while abroad, and about what they may be experiencing upon return to their natural family and home community.

Step 3: Begin to describe and to diagram the experience of a typical exchange student, as follows. (NOTE: The two figures for step 3 are both completed on the first page of the flipchart, the first figure on the upper half of the page, the second on the lower half.)

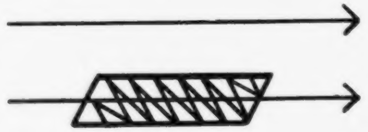
Use the top half of the first flipchart page for the first figure. If you have not already done so, draw two parallel arrows pointing to the right. To the left of the upper one, write "host." To the left of the lower one, write "home."



Explain to the audience the significance of the lines on this chart, using language similar to this.

> The bottom line represents the exchange student's home country and culture, and the top line, his or her host country and culture. The direction of the lines from left to right represents the passage of time over a period of about eighteen months.

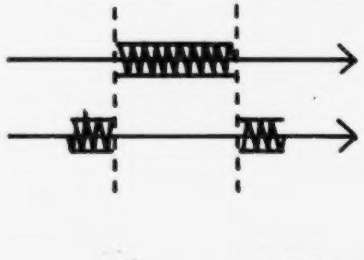
Shade almost the entire length of the bottom arrow.



Explain what the shaded portion represents.

> The shaded area represents the different elements and aspects of the exchange student's life in the home culture as they would have occurred if he or she had not gone abroad. In this case, the student would have had virtually no contact with the host culture. In fact, however, an exchange student spends a long time completely immersed in the host culture, taking along on this sojourn his or her own cultural modes of thinking, acting, and feeling.

Now leave the first figure and turn to the second one. Use the bottom half of the first flipchart page for the second figure. If you have not already done so, draw the second figure, which is the diagram illustrated here.



Point to the gap in the bottom arrow of this diagram as you go on with your explanation.

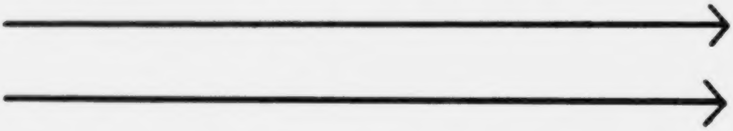
> The exchange student's ways of thinking, acting, and feeling will change during the stay abroad because of daily contact with the host culture. Also keep in mind that the student is not participating directly in the home culture while he or she is living abroad.

Point to the shaded area in the diagram you drew at the *top* of the page as you make these comments.

> Life, of course, continues as usual for the exchange student's parents, siblings, and friends who remain in the home culture. Except for information in letters from the student, they have little or no contact with the host culture. The possibility arises, therefore, that misunderstandings will occur between the returned exchange student on the one hand and his or her parents, siblings, and friends on the other hand.

Step 4: Turn to the second page of the flipchart. If you have not already done so, draw two parallel arrows pointing to the right. To the left of the upper one, write "host." To the left of the lower one, write "home."

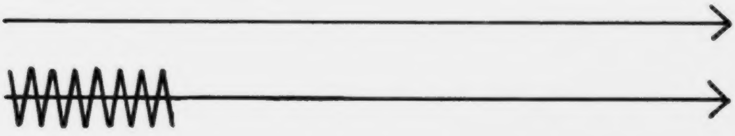
Explain that, as on the previous page, the bottom line represents the home culture over time, and the upper line represents the host culture over time.



Continue as follows with your explanation of the adjustment and readjustment processes.

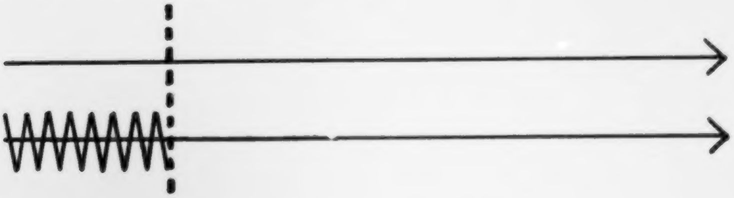
> There are three key areas of potential conflict between parents and any of their children, regardless of whether a child has participanted in an exchange program or not. These areas of potential conflict are customs, emotions, and maturity. Let's talk first about customs.

Draw a zigzag line on the left side of the bottom arrow.



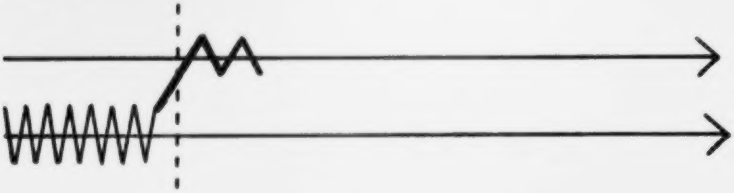
> While growing up in his or her home culture, the child behaves in a way that is more or less in keeping with the customs of that culture involving manners, pastimes, clothing, and many other traditions.

Draw a dashed vertical line in order to represent the travel of the child, as an exchange student, to the new culture.



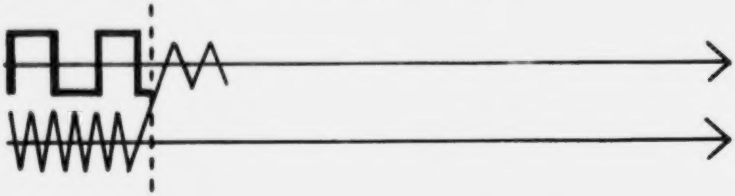
> Suddenly, after a short flight, the child, now an exchange student, finds him- or herself in a substantially new environment.

Extend the zigzag line upwards and run it briefly along the middle of the upper arrow.



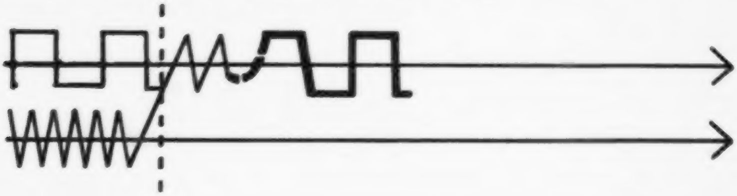
> In the host country the student continues to behave the same as at home. After all, that is the only way of behaving that he or she knows.

Add a squared zigzag line to the left side of the upper arrow.



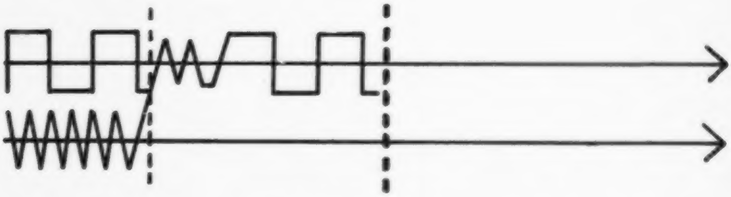
> However, everyone in the host country behaves more or less differently, according to the customs of that society.

Add a portion to the zigzag along the upper arrow, converting the line gradually from a pointed zigzag to a squared zigzag.



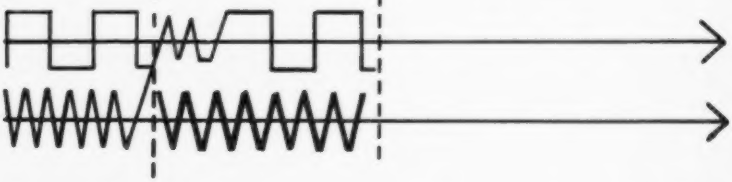
> Gradually, the student adopts more and more of the customs of his or her host family members and new friends. Adopting their customs enables the student to feel increasingly comfortable and accepted in the new social environment. This process of gradually adopting new customs is called *cultural adjustment*.

Draw a dashed vertical line to represent the travel of the exchange student back to the home culture.



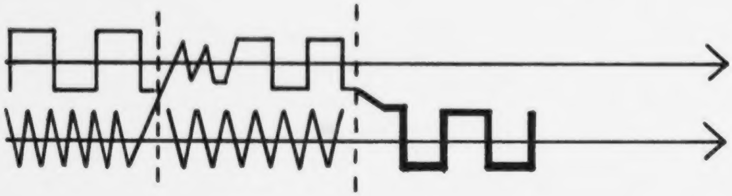
> Suddenly, after a short flight, the exchange student finds him- or herself back home again.

Continue the pointed zigzag along the bottom arrow to the vertical line that you just drew.



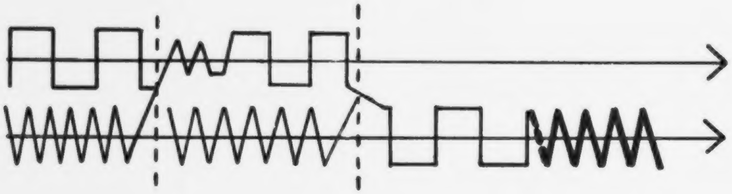
> Here at home everyone's customs are different from the student's, at least from his or her customs over the past several months. Everyone has, of course, continued to behave in accordance with the customs of the home culture during the student's absence.

Extend the squared zigzag downward and continue it briefly along the right-hand portion of the bottom arrow.



> Back in the home country, the student at first continues to behave much the same as he or she behaved in the host country. It is not possible for the student to discard the customs of the hosts at once, since he or she learned them well and was practicing them every day until the return home. However, the student's natural family members and old friends are shocked by this familiar looking person who is practicing unfamiliar customs. They expected the student to return with behaviors very similar to his or her behaviors before leaving home.

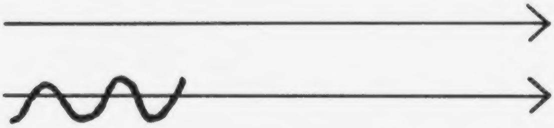
Add another portion to the zigzag along the lower arrow, converting the line gradually from a squared zigzag to a pointed zigzag.



> After a few weeks, the student is able to regain the customs and behaviors of his or her home community, although it is likely that he or she will retain to a limited extent the customs and behaviors of the host country. On the whole, however, *readaptation* or *readjustment* takes place.

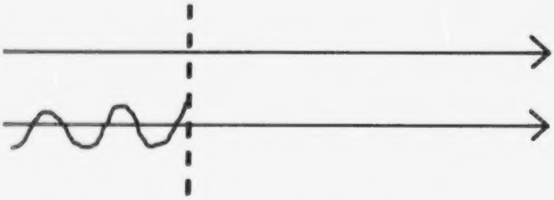
Step 5: Turn now to the third flipchart page. If you have not already done so, draw two parallel arrows pointing to the right. To the left of the upper one, write "host." To the left of the lower one, write "home."

Immediately add a wavy line along the left-hand portion of the bottom arrow. Make the high and low waves increasingly marked as you continue from left to right, as illustrated here.



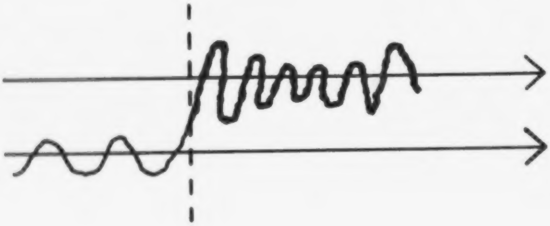
> We all have emotional ups and downs on a daily or weekly basis. For teenagers, especially, these fluctuations are an important feature of their normal development. After a teenager is selected for an exchange program, larger emotional ups and downs are likely to be added. This heightened emotional cycle continues through his or her preparations for the sojourn, orientation, and finally departure.

Draw a dashed vertical line to represent the travel of the exchange student to the host country.



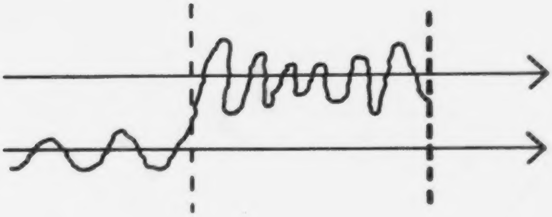
> After a short flight, the exchange student is in an unfamiliar cultural environment. Everyone he or she meets is a complete stranger.

Continue the wavy line to the upper arrow, carrying it through the middle portion of that arrow. Draw this portion of the wavy line as shown below: exaggerated highs and lows, followed by more moderate highs and lows, followed again by exaggerated highs and lows.



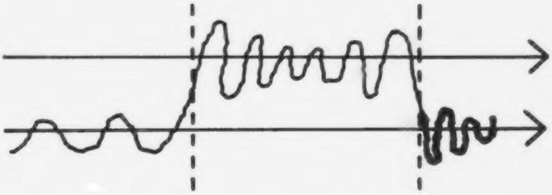
The student's first weeks or months in the new culture are difficult ones, often marked by emotional turmoil. By mid-experience, however, most students have more or less settled down and are leading normal emotional lives. Again, however, near the end of the experience in the host country, the student may undergo exaggerated emotional swings as he or she contemplates leaving the new family and friends and returning home.

Draw another dashed vertical line to represent the return flight of the student after his or her sojourn.



After another short flight, the student is back in his or her native cultural environment and among friends and loved ones from whom he or she has been absent for a considerable length of time.

Continue the wavy line to the right-hand portion of the lower arrow. After drawing the waves in exaggerated fashion, continue them with less and less marked highs and lows.



This experience of returning home after a long period of living with a new family in an unfamiliar culture can be trying, even for mature students. It is only reasonable to expect that the student will be undergoing unusual emotional swings for some time after the return home. But gradually he or she can be expected to return to normal.

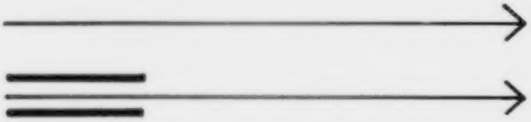
Point to the gap in the middle of the bottom arrow as you make the following point.

> It is important to keep in mind that the natural parents of the student have not been able to share their child's experiences abroad or to witness his or her emotional turmoil during that time. The student may have described the turmoil in letters, but these probably have failed to capture the full force of his or her emotional experience during the time in the host country.

Natural parents are likely to experience the full emotional impact of an exchange experience for the first time soon after their child returns home. They should expect that their son or daughter will need their help in dealing with some unusual and difficult emotional crises during the first few weeks or months after the homecoming.

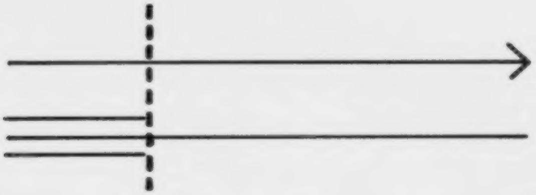
Step 6: Turn to the fourth flipchart page. If you have not already done so, draw two parallel arrows pointing to the right. To the left of the upper one, write "host." To the left of the lower one, write "home."

Immediately add two parallel lines, one closely above and the other closely below the left-hand portion of the bottom arrow.



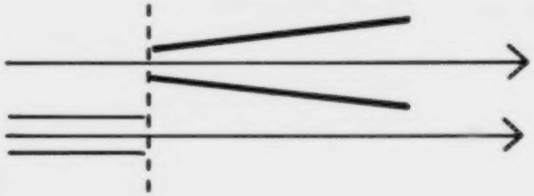
> As parents, you set limits for your children and guide their growth and maturation from the moment they are born. Of course, as they gradually develop their own abilities and personalities, they become less dependent upon your guidance. But even when your children are sixteen, seventeen, or eighteen years old, you continue to play some role in guiding them and setting limits. You may not necessarily give them specific prohibitions or directions, but they know your expectations and they continue to take these into account, if for no other reason than that they are still living under your roof. These two lines [point to them] represent the limits and guidance you provided for your child until the time he or she left home to be an exchange student abroad.

Draw a dashed vertical line to represent the flight of the student to the host country.



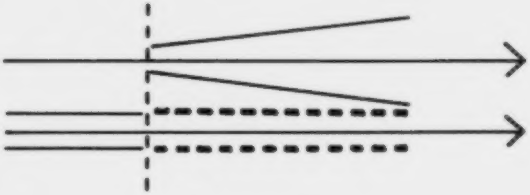
> After arriving in the host country, each student goes almost immediately to a host family. He or she now has a new set of parents.

Draw two lines above and below the middle portion of the upper arrow. These lines should not be parallel, but should gradually widen from left to right.



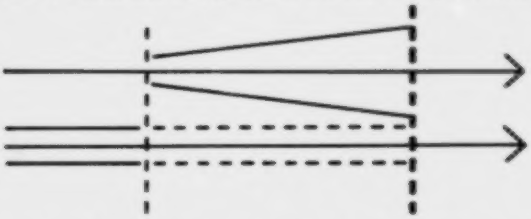
> This new set of lines represents the guidance and limits provided for your child by the host parents. Although exceptions do occur, exchange students generally have fewer limitations placed on their behavior by host parents than by natural parents. Furthermore, as a result of having to cope with a wide variety of new challenges in the host community, the student matures more rapidly than he or she would have otherwise; therefore, the student is less in need of guidance from parental figures.

Continue the parallel lines above and below the bottom arrow; in this case use dashed lines, not solid ones.



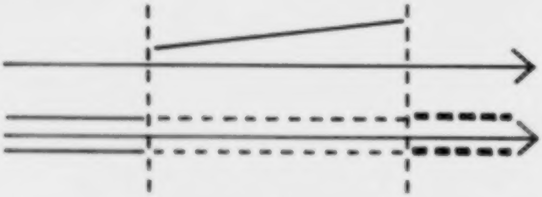
> Meanwhile, the natural parents are imagining that the limits and guidance are continuing more or less as they had been at the time the student departed.

Draw a dashed vertical line to represent the return flight of the student.



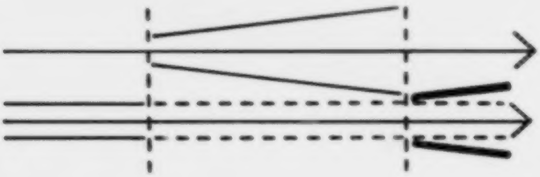
> At the end of the experience, the student returns to his or her natural family.

Continue the parallel horizontal dashed lines to the right-hand portion of the lower arrow.



> These dashed lines represent the natural parents' expectations about the limits and guidance that is appropriate for their child after his or her return from the exchange experience.

Above and below the continuation of the dashed lines, draw a wider set of solid lines; these should continue to widen from left to right.



These widening solid lines represent, in most cases, the actual situation of the student, who returns home more knowledgeable, more skilled, more mature, and with a wider perspective on the world and on the probable course of his or her own life. The limits favored by the parents are too restrictive from the point of view of the student. In fact, some of the behaviors of the student may be entirely foreign to the parents, not even contemplated in their set of limitations. In any case, it is almost inevitable that there will be disagreement or even conflict between the returned student and the natural parents over the extent of the guidance and limits that the latter believe to be appropriate.

The solution usually lies in working together in an open-minded manner to deal with this problem. Parents need to realize that they have a more mature and competent son or daughter than the person who left them a few months or a year ago. They must make an effort to gradually relinquish some of their limitations.

The returned students, on the other hand, need to accept that their parents have values and standards that cannot be easily changed and that are in harmony with the general values and standards of the home community. Constant dialog and a willingness to understand and compromise will be useful in reaching a workable solution to this problem.

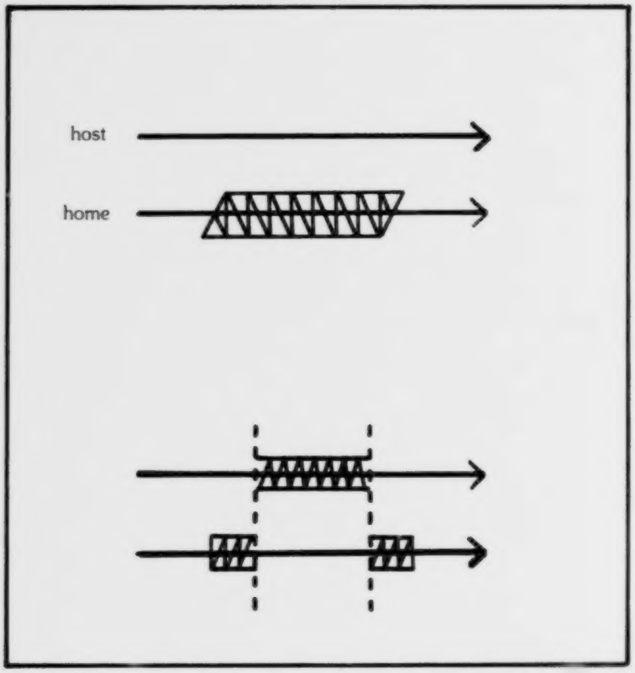
Step 7: Summarize by recalling that you have attempted to distinguish three related problem areas associated with the return of a child to his or her natural parents and home community after a sojourn abroad.

The situation is a complex one because the three problem areas cannot be separated in practice. Changing customs and behavior, varying emotional cycles, and increasing maturity all interact with and influence each other. It is as though all three diagrams were superimposed on top of one another.

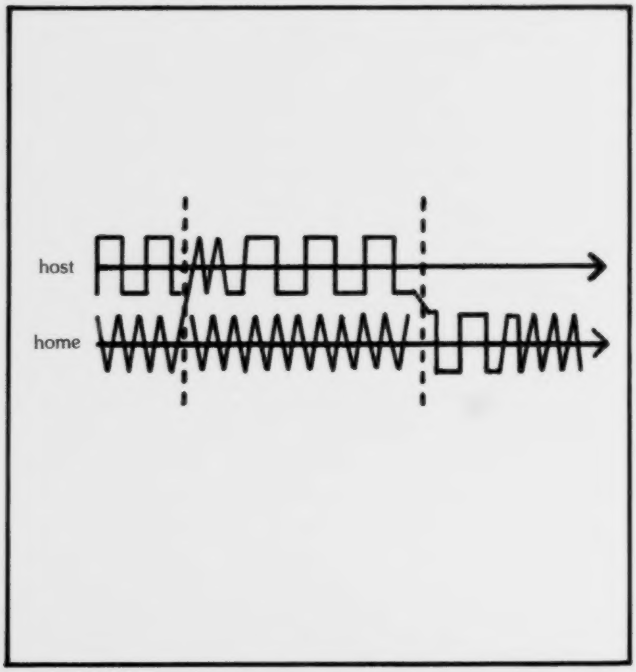
You can imagine that when the diagrams are actually superimposed on one another, a very confusing image results. And this adequately represents how students and their parents feel during the first days or weeks after the students' return home—CONFUSED!

Perhaps the most important thing for you, the natural parents, to remember is this: your child is not the only one who must go through a readjustment process following his or her return. You should expect to go through a readjustment process also. Your domestic tranquility is not likely to return until both you and your child have learned to accept and deal with one another on new terms. Working out these new terms will require flexibility, constant dialog, a willingness to imagine yourselves in the other person's shoes (that is, to empathize), and a readiness to compromise. Difficult though all this may be, it is probable that, two or three years from now, you'll be glad that you sent your daughter or son on an intercultural exchange, and that you made the effort to readjust to each other after she or he returned home.

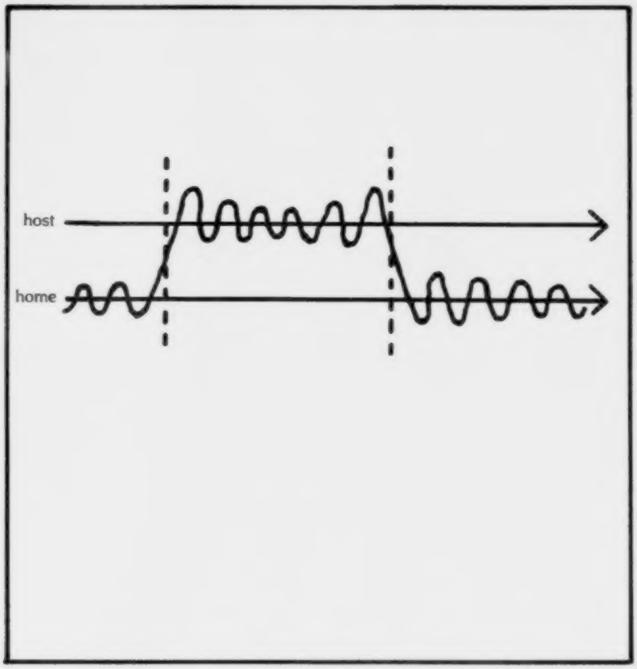
Appearance of the first flipchart page following its completion



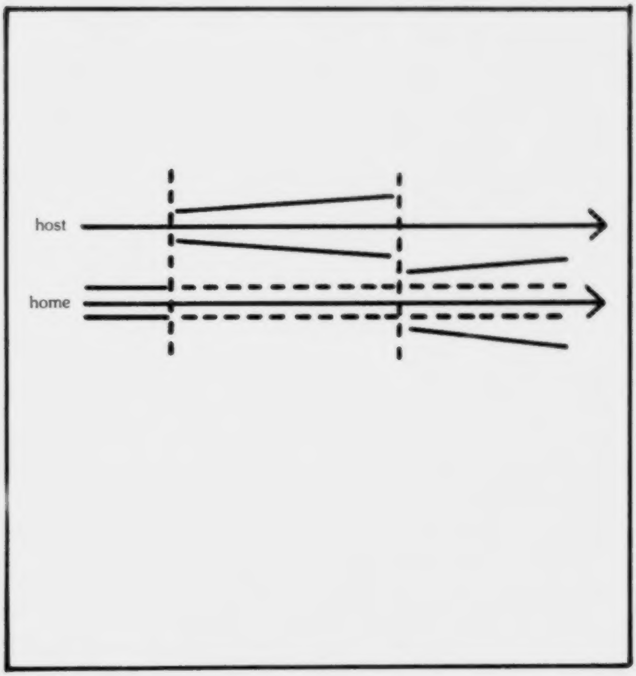
Appearance of the second flipchart page following its completion



Appearance of the third flipchart page following its completion



Appearance of the fourth flipchart page following its completion



UNIT·5

EXCHANGEES
DURING-SOJOURN

During-the-Sojourn Orientation for Exchangees

Priority Level: In comparison with the other eight units in an overall orientation scheme, this unit has the highest priority.[1] Unit 5 combines the high priority of the during-the-sojourn phase with the high priority of the exchangees, the only program participants who dislocate themselves to an unfamiliar family, community, and culture. The paramount importance of this unit is due (1) to its implementation during the time that the exchangees actually are immersed in the new environment, and (2) to its inclusion of materials and procedures to help prepare the exchangees to return home.

Responsibility: With one exception, all objectives below are appropriate for implementation by volunteers and staff members in the hosting country. One objective should be carried out by officials of the sponsoring organization in the sending country.

Subphase Objectives: Following are brief statements of appropriate basic objectives of each of the five subphases.[2]

Immediate Post-Arrival: An orientation event within the first twenty-four hours of the exchangees' arrival in the host country should be brief (maximum five hours) and should focus on

1. enabling each exchangee, together with a member of the orientation staff, to discuss, clarify, and (as deemed necessary) rectify the exchangee's goals and expectations for his or her experience in the host country; and
2. teaching basic instrumental skills specific to the host culture that the exchangees will need to function at a minimally effective level upon arrival in their host communities; such skills include sleeping, disposing of bodily wastes, washing one's body, eating and drinking, using the currency, using the telephone, using the postal system, washing one's clothing, and looking after one's personal safety and health.

Ample time should be provided for the exchangees to rest so that they can begin to recover from the lengthy flight and the time-zone change. For those exchangees who are interested, orientation staff members can arrange informal practice sessions in the pronunciation and use of phrases in the host language. It is neither necessary nor desirable to attempt, during an immediate post-arrival orientation event, to introduce the exchangees to the host country and culture or to sophisticated concepts such as cross-cultural adjustment patterns; these matters should all be reserved for the delayed post-arrival event.

Delayed Post-Arrival: All exchangees should attend a local or regional orientation event three to five weeks after their arrival in their respective host communities in the case of half-year or year programs, and two to three weeks after arrival in the case of short programs. These local or regional events should be the most elaborate, thorough, and lengthy (minimum two days) orientation events provided by the sponsoring organization. These events should be planned and conducted as serious learning experiences.

Depending upon the number of days available for the delayed post-arrival orientation, a greater or lesser number of topics can be addressed. Formal sessions during this event should focus on

a. providing ample opportunity for the exchangees to have their questions answered about any aspect of life in their host family and community;

b. extending and augmenting the exchangees' instrumental skills so that, within their respective host communities, they will be increasingly able to satisfy their practical needs through use of readily available resources and opportunities;

c. training the exchangees to recognize and correctly interpret key social and communicative behaviors (including nonverbal behaviors) characteristic of host nationals, and to use some of those behaviors appropriately in common social situations;

d. introducing the exchangees to the basic value system of the host culture, with special attention being given to the influence of those values (and of assumptions, expectations, norms, and so forth) on daily interactions between young host nationals and their parents, teachers, peers, and others;

e. informing the exchangees about the importance of cultural awareness in general, and of certain interpersonal skills in particular, in leading to greater effectiveness in their relationships with host nationals; and suggesting ways in which the exchangees can attempt to improve these qualities in themselves;

f. explaining to the exchangees what is known about the adjustment of people who are immersed for extended periods in an unfamiliar culture, about the psychological and physiological effects of adjustment stress, and about practical steps that sojourners can take to cope with that stress; and

g. bringing to the exchangees' attention matters of importance about the sponsoring organization, its structures in the host country, its emergency procedures, its support network in the present geographical region, and so forth.

If a delayed post-arrival orientation event is sufficiently long, formal sessions could be added to focus on matters such as

h. providing the exchangees with training in the use of the language of the host country (or region);

i. offering specific advice to the exchangees regarding schools in the host country (regarding, for example, expected classroom behavior, dominant teaching and learning styles, completion of assignments, preparation for exams, extracurricular activities, and so forth);

j. preparing the exchangees to undertake systematic study of certain features of their host communities, or of selected aspects of the life of their host country (such as religion, government, the economy, the arts, and so forth);[3]

k. encouraging the exchangees to compare and contrast the dominant values of the host culture with those of their respective home cultures, and to come to appreciate that both ways of life have validity in their respective contexts;

l. training the exchangees to become more open-minded and less judgmental, and/or to become improved observers and learners in the unfamiliar culture, through the deliberate application of certain cognitive procedures; and

m. presenting the exchangees with other information, resources, or opportunities that are deemed important or valuable by the sponsoring organization or the local orientation staff.

In addition to formal sessions, the delayed post-arrival event should include scheduled times and places for each exchangee to have individual contact with the local or regional volunteer who will be acting in a supportive capacity for him or her throughout the duration of the homestay. These individual meetings provide opportunities for the volunteer to provide encouragement and supportive counseling, and to detect difficulties in the early stages of development when ameliorative efforts are more likely to be successful.

Mid-Stay: Mid-stay orientation events for exchangees are optional, there being no necessity to offer them in situations where elaborate delayed post-arrival events have been held. When offered in addition to a delayed post-arrival event, a mid-stay event could focus on objectives "h" through "m" listed above.

Supportive counseling (as well as crisis counseling when necessary) should be readily available to the exchangees throughout their homestay. Contacts with exchangees and their host families should be made on a routine basis—that is, whether or not difficulties are in evidence. For a more detailed discussion, see the introduction to unit 6.

Preparation for Return: All exchangees should attend a local or regional orientation event five or six weeks prior to their return home in the case of half-year or year programs, or two or three weeks prior to return in the case of short programs. Formal sessions during this event should focus on

a. providing the exchangees with a structured opportunity to reflect on the nature of their intercultural homestay and on its possible impact on their lives;

b. instructing the exchangees regarding what is generally known about the changes that they have been undergoing during their homestay, about the possibility that natural family members and friends at home will be expecting a relatively unchanged person to return, and about the difficulties this discrepancy may cause;

c. helping the exchangees to understand the reasons why long-term sojourners often experience stress upon returning to their home culture, and preparing them to minimize this stress by making appropriate adjustments in their expectations about returning home;

d. giving the exchangees a structured forum for airing complaints, suggesting program improvements, and expressing gratitude to volunteers in the local community and region; and

e. informing the exchangees of any necessary details involving end-of-stay travel and logistics, or of any other matters of importance to the sponsoring organization.

The office of the sponsoring organization in the sending country should send a letter to each of its exchangees (in various hosting countries) at this time. This letter should help the exchangees to understand why long-term sojourners often experience difficulties upon returning home, and should suggest steps that the exchangees could take to minimize such difficulties. The letter could also address other matters deemed important by sponsoring organization officials in the sending country.

Immediate Pre-Return: No substantive information or training should be presented to the exchangees at this time. The sponsoring organization may wish to provide events appropriate for the expression of the emotions that the exchangees are likely to be feeling at this time.

Resources in this Handbook: The following resources should prove useful for those who are developing materials and activities for the during-the-sojourn orientation of the exchangees.

Resource 5 (located in unit 2) was first used to help exchangees gain perspective on the values of their home culture. It should be deliberately repeated at this time, not only to help the exchangees gain perspective on the values of their host culture, but also to provide a structured opportunity for them to compare and contrast the values of the two cultures. Ideally, Resource 5 would be used during an orientation event in the mid-stay subphase; however, an orientation event during that time is optional. Otherwise, it could be used at an orientation event in the delayed post-arrival subphase or even in the preparation for return subphase.

Resource 12 (located in unit 4), although primarily intended for use with natural family members, can be used with little or no adaptation to illustrate for the exchangees the nature of their adjustment to the host culture and the difficulties that both they and their natural family members may experience as they readjust to life at home. Resource 12 is intended for use at an orientation event during the preparation for return subphase.

Resource 13 is a detailed outline for a brief training session intended to help the exchangees become minimally competent in the important instrumental (or "survival") skills of the host culture. The outline is "culture general" and therefore can be very easily adapted to train newcomers to virtually any culture. It should be used during the immediate post-arrival subphase.

Resource 14 suggests a method whereby each exchangee presents to a member of the orientation staff his or her expectations and goals for the homestay experience. Inappropriate goals can be clarified or rectified at this meeting. Resource 14 is intended for use during the immediate post-arrival event, but could also be used immediately after the exchangees arrive in their host communities.

Resource 15 is an exercise designed to inform the exchangees about specific interpersonal skills that have been found through research to promote not only satisfactory adjustment to an unfamiliar culture but also (and more importantly) more effective relationships with host nationals. It should be used during the delayed post-arrival subphase.

Resource 16 provides a method whereby sojourners of all kinds can improve their awareness of and sensitivity to cultural differences in behaviors and values. Written in the form of an essay, Resource 16 should be used as the basis for a presentation or a locally designed exercise during the delayed post-arrival subphase.

Resource 17 describes a structured approach whereby exchangees, singly or in groups, can investigate selected features of the life of their host community and can use their findings in productive ways. This approach could be taught to the exchangees at the delayed post-arrival orientation event, after which they would carry out their investigations throughout the middle months of their homestays. The exchangees should then be expected to present their findings to an appropriate group of people during the final month of their sojourn in the host country.

Resource 18 is an exercise that encourages the exchangees to consider common difficulties faced by people returning home after an extended stay in a foreign country, and to think of ways to minimize such difficulties. This exercise should be used during the preparation for return subphase.

Resource 19 is a leader-directed small-group discussion with two purposes. On the one hand, it helps the exchangees to think about what they have gained during their homestay, and to begin the mental transition to life in their home culture. On the other hand, it provides the exchangees with a formal opportunity to evaluate the exchange program in the host country. Resource 19 should be used during the preparation for return subphase.

Resource 21 (located in unit 6) brings together in a short, illustrated essay what is known about the adjustment of sojourners in an unfamiliar culture; it also suggests practical steps that can be taken to reduce the negative effects of adjustment stress. This information should be used as the basis for a presentation or a locally designed exercise during the delayed post-arrival subphase.

NOTES

1. The relative priorities of the nine units are stated and explained in section 6 of the introductory essay, "Principles of Youth Exchange Orientation."
2. For a complete list of subphases, see the chart in section 4 of the introductory essay, "Principles of Youth Exchange Orientation."
3. A systematic study of a host community or an aspect of the host culture should not be undertaken unless there are mentors who are readily available to the exchangees and who are willing to spend time with them in planning and implementing the investigation. Also, there should be a commitment to assembling an audience to hear the formal reports of the exchangees' findings near the end of their stays in the host country; such an audience need not necessarily include other exchangees.

RESOURCE THIRTEEN

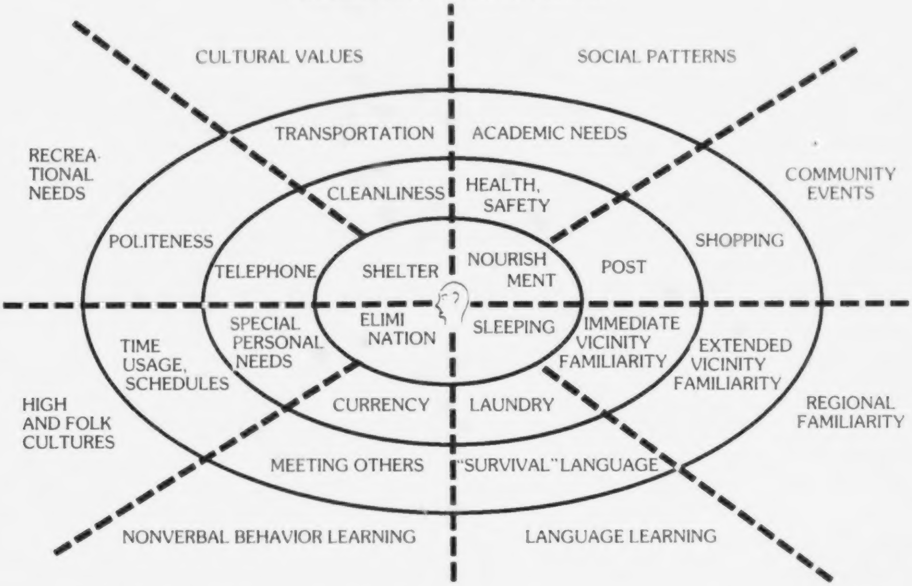
ORIENTATION IMMEDIATELY UPON THE EXCHANGEES' ARRIVAL

While the major post-arrival orientation event for exchangees should be held after they have lived in their respective host communities for three to five weeks, a short event held within a day or two after their arrival in the host country is also important. The purpose of this brief and basic training session is to enable the exchangees to become minimally competent in selected instrumental (or "survival") skills of the host culture. The following resource is of the culture-general type and therefore should be easily adaptable for the orientation of arriving exchangees by trainers in any culture.

A useful approach to thinking about orientation for sojourners immediately upon their arrival in the host country is to attempt to empathize with the average newcomer, identifying the concerns and questions that such a person is likely to have when arriving for the first time in an unfamiliar place far away from home. "The Concentric Circles Approach to Helping New Sojourners," which is illustrated on the next page, represents an attempt to appreciate a newcomer's concerns in an empathetic manner. At the center of the series of concentric circles is a newcomer, a person who is naive because of a complete absence of experience in the host culture, and, in many cases, in any culture other than the one in which he or she was raised. Attempting to view the first two or three weeks of this person's sojourn from his or her perspective, we proceed by asking ourselves: "What are the questions and concerns that are uppermost in the newcomer's mind at this time? and at this [later] time? and at this [still later] time?" Asking the questions in this way—that is, by identifying what is uppermost in the newcomer's mind at several sequential points in time—enables one to make an informed decision about the order in which various types of help and various bits of information should be offered. The order is suggested as one moves from the center of the diagram farther and farther outward through the successive concentric circles.

The Concentric-Circles Approach to Helping New Sojourners

PROCEED OUTWARDS FROM CENTER


CULTURAL VALUES
SOCIAL PATTERNS
RECREATIONAL NEEDS
TRANSPORTATION
ACADEMIC NEEDS
COMMUNITY EVENTS
CLEANLINESS
HEALTH, SAFETY
POLITENESS
SHOPPING
TELEPHONE
SHELTER
NOURISHMENT
POST
SPECIAL PERSONAL NEEDS
ELIMINATION
SLEEPING
IMMEDIATE VICINITY FAMILIARITY
TIME USAGE, SCHEDULES
EXTENDED VICINITY FAMILIARITY
HIGH AND FOLK CULTURES
CURRENCY
LAUNDRY
REGIONAL FAMILIARITY
MEETING OTHERS
"SURVIVAL" LANGUAGE
NONVERBAL BEHAVIOR LEARNING
LANGUAGE LEARNING

This diagram, which was prepared with several types of international educational exchanges in mind, is read from the center outwards. The diagram is based on the supposition that most naive newcomers are preoccupied with a succession of fears and concerns. When those inside the center ring are dealt with satisfactorily, those inside the next ring become uppermost in mind . . . and so forth. The effective sojourner eventually becomes knowledgeable and skilled at dealing with all the concerns listed in the diagram. Topics dealt with in orientation programs should be sequenced in a similar order.

It is important to note that "The Concentric Circles Approach to Helping New Sojourners" does not proceed from the assumption that certain topics should be dealt with earlier than others because they are ultimately more important. Rather, the assumption is that certain topics should be dealt with earlier because, unless and until this happens, the naive newcomer is likely to be preoccupied with his or her concerns regarding these topics, and thus not fully ready to deal constructively with other topics that very well may prove to be more important in the long run.

At the center of the concentric circles diagram, closest to the newcomer, are the concerns likely to be uppermost in his or her mind at the moment of arrival: finding shelter, obtaining nourishment, being able to sleep or rest, and knowing how to find and use facilities for the elimination of bodily wastes. Therefore, these topics are the ones that ought to be addressed at the earliest possible opportunity by those in charge of post-arrival orientation. "Earliest possible opportunity" means as soon as circumstances permit. If a group of newcomers arrives at ten o'clock at night, no orientation is appropriate except showing them to their rooms, explaining quickly (if necessary) the use of a bed or other item for sleeping, and pointing out the toilets and bathrooms. These and the other topics listed in the central area of the diagram can be dealt with in detail the following day. (Exchangees in most sponsored exchange programs will have one of these immediate concerns, the need for shelter, routinely taken care of by others. In the outline that follows, therefore, the need for shelter is not addressed.)

When a newcomer is satisfied that his or her most immediate concerns have been dealt with, other existing concerns become uppermost in mind. In the diagram, these are represented by the items in the first ring beyond the central area: knowing where and how to wash oneself, knowing how to launder clothing, understanding basic facts about the currency, postal, and telephone systems, and having special questions answered and needs attended to. In deciding which of these topics ought to be dealt with at the immediate post-arrival site, a key consideration is the physical condition of the newcomers. In the case of newcomers who have endured a lengthy flight and a major time zone change, rest and recuperation are likely to be more important than attending to all the information listed in the first ring beyond the central area. In cases where the newcomers are physically able, these topics should be addressed next, if at all possible within twenty-four hours of their arrival. On the other hand, if the newcomers are departing from the immediate post-arrival site sooner than twenty-four hours after their arrival, some of these topics can and should be addressed as soon as possible following their arrival in their respective host communities.

Topics in the second ring beyond the central area are those that could be addressed at the immediate post-arrival orientation site if—and only if—the newcomers are remaining there for well over twenty-four hours before going on to the community where they will be hosted. These topics can also be dealt with later, after the newcomers have arrived at the hosting location. If the immediate post-arrival orientation site and the final hosting location are the same, topics in the second ring should be addressed only after those in the central area and first ring have been dealt with completely and to the newcomers' satisfaction.

Topics in the outer ring are those that should be deferred until later and that ought to be addressed only at the location in which the newcomers will spend most of their time in the new country. Since the purpose of the following outline is to provide for an immediate post-arrival orientation, the point to be stressed here is that the topics in the outer ring definitely do not belong in such an orientation. Some of these topics, such as sports and recreation, can be deferred for several days or even a week or more. Others, such as those dealing with cultural values and social behaviors, can and should be deferred even longer (three to five weeks in the case of year programs) in order to provide the newcomers with time to make their own observations, to have some personal experiences, and to formulate their own questions about the assumptions, values, habits of thought, and patterns of behavior of the members of the host culture.

Objective: To insure that exchangees are acquainted with the basic instrumental skills (survival skills) that they will need to function at a minimally effective level upon arrival in their host communities.

Who & When: Any group, adolescent or adult, within hours of its arrival in the host country.

Location: At the orientation site to which exchangees are brought immediately following their disembarkation in the host country.

Materials: The following materials should be on hand, or should be assembled beforehand, so that they are readily available for use during this orientation session.

- A typically equipped and made-up bed or other common object or item of furniture (such as a mat or futon) used for nighttime sleeping
- A typically equipped toilet or other commonly used receptacle for bodily wastes
- Tissues, a handkerchief, and/or other item (if any) commonly used to receive discharges from the nose, throat, or mouth
- A typically equipped bathroom or other commonly used location for washing oneself
- (for women's subgroups only) Sample sanitary napkins and/or other typical and readily available items or products for dealing with menstruation
- A typical table place setting
- Additional sets of eating utensils for practice by group members unfamiliar with typical utensils
- Multiple samples of all currency (including both coins and paper) commonly in general use
- A working telephone of the type commonly available in public places
- Principal types of telephone books or other types of listings of telephone numbers
- Sample postal items including a postcard, envelope, aerogramme, and common postage stamps
- A sample of laundry soap, laundry powder, or other cleanser suitable for the hand-washing of clothing and available in small quantities at the orientation site
- (optional—see Topic H for guidelines) Machines, tools, and laundry products commonly used to wash, dry, and press clothing.

Subgroup Composition: Because of the content of portions of this training session, it is essential that the exchangees be divided into single-sex subgroups, each led by a trainer of the same sex. It is advisable to limit the size of each small group to three to six members.

Important Note about Trainers: Some trainers may be inclined to de-emphasize or to skip entirely certain portions of the outline because of their disinclination to discuss topics such as the disposal of bodily wastes. Since these are the very topics most likely to cause embarrassment and discomfort for naive newcomers after they are on their own in the host community, it is imperative that all subgroups be provided with trainers who are willing and able to address such topics completely, seriously, objectively, and sensitively.

Additional Considerations: With two exceptions (noted below), the topics in this outline may be dealt with in any order. But because several subgroups may be competing for the use of the same materials (such as the telephone), subgroup trainers should plan in advance to cover the topics in different orders. The two exceptions are these: (1) Topics A and B (sleeping and disposing of bodily wastes) should be among those covered on the first day if this orientation is spread over a two-day period. (2) Topic K (questions and special needs) should be the final topic covered in all subgroups.

Some incoming groups (because of the similarity of their home culture with the host culture) may need comparatively little attention to certain topics. Be very hesitant, however, to assume that any given topic needs no coverage at all. You may know that certain common instrumental skills in the two cultures are similar, but the trainees do not necessarily know this. Also, many apparent similarities are likely to involve subtle but socially important differences. An important purpose of this orientation is to help the exchangees feel more secure through gaining knowledge of both similarities and differences.

A related problem may be that a few trainees may react negatively to being given an orientation about such seemingly simple matters as how to use the toilet. The trainer of each small group will have to use tact and persuasion in dealing with objections of this nature, agreeing that the similarities between the home and host cultures are obvious, but pointing out that the differences, which are usually subtle, will almost surely be of direct social significance to the trainees after they arrive in their host communities.

General Procedure: When exchangees arrive at the orientation site, volunteers and staff should assist them in carrying their luggage to the location where they will be sleeping. Male and female exchangees should be put into separate small groups and shown the location of toilets and washing facilities. Topics A and B of this orientation can be dealt with at this time.

A further site tour—eating facilities, meeting rooms, recreational locations, and so forth—should be given to each small group as soon thereafter as is practical. Topics C through K should be dealt with at some point following the site tour.

For each topic, the trainer of each small group should use the various materials (previously assembled) to describe and demonstrate the appropriate skills. The trainer should give exchangees who wish to do so the opportunity to practice key skills and behaviors.

Time: A total of four to five hours, not all occurring sequentially. Because of the physical and mental state of exchangees who have just arrived on lengthy overseas flights, the topics should be covered in two or three separate sessions punctuated by overnight sleep, meals, and/or periods of rest and relaxation.

Procedure:

Topic A: Sleeping This topic can be covered at the time the exchangees are shown where they will sleep at the orientation site. If circumstances permit, a valuable procedure is to have the exchangees make up their beds under the guidance of the subgroup leader. (If the beds at the orientation site are not similar to the type of furniture or object used for nighttime sleeping in host families' homes, a special session using the typical object must be held.)

Show the exchangees a typically equipped and made-up bed or other type of furniture or object (such as a mat or futon) used for nighttime sleeping. Describe and demonstrate its use, being sure to address the following questions.

- In what portion of the house or grounds do people sleep? Does the sleeping location change with the seasons or in response to other factors?

- What are the principal components of a completely made-up bed? How are these components assembled?
- Where does a person place himself or herself in relation to the bed's covers and other components when intending to sleep in the bed?
- What can one do to increase one's warmth or coolness while in bed?
- How does one arrange the bed's components upon arising? Should they be arranged immediately?
- What is common attire for nighttime sleep? If an exchangee does not possess this common attire, what alternatives in his or her possession might be viewed as acceptable by most host families?
- What is usually done with the attire for nighttime sleep after it is taken off in the morning? In most host families, is it acceptable for one to be with other family members (for breakfast or in the evening) while wearing sleeping attire?

Topic B: Disposing of Bodily Wastes

This topic can be covered at the time the exchangees are shown the locations of the toilets or other bodily waste receptacles at the orientation site; this part of the site tour should occur almost immediately after their arrival. The exchangees must be divided into small, single-sex groups with a leader of the same sex for this topic. Leaders should strive to deal with this topic completely, seriously, and objectively, being sensitive to the possibility that exchangees not only may be accustomed to different types of sanitary facilities, but may also be accustomed to different assumptions regarding bodily wastes.

Show the exchangees a typically equipped toilet or other commonly used receptacle for bodily wastes, plus tissues, a handkerchief, and/or other item (if any) commonly used to receive discharges from the nose or mouth, plus other illustrative items as suggested below. Demonstrate and explain their uses, being sure to address the following questions.

- What are the most important components of a toilet or other receptacle for bodily wastes commonly used in this culture? How does this type of toilet or other receptacle operate?
- (for women only) How does one place one's body in relation to the toilet when defecating and when urinating? What does one use to cleanse oneself afterwards? Where is the cleansing substance usually found? How is the cleansing substance disposed of?
- (for men only) How does one place one's body in relation to the toilet when defecating and when urinating? What does one use to cleanse oneself after defecating? Where is the cleansing substance usually found? How is the cleansing substance disposed of? If drops of urine happen to miss the receptacle, should they be wiped up in any social contexts (such as when one is in a home)?
- How are common types of toilets emptied (flushed)? What kinds of restrictions are there, if any, about the kinds of objects that may be disposed of in a toilet? Are there restrictions on the frequency of flushing (because of water shortage, for instance)?

- What else (if anything) should one know about the use of a toilet, and/or about the plumbing associated with common types of flush toilets?
- In a home, to what extent is privacy desirable or mandatory for a person using a toilet? If toilet room doors are not usually equipped with locks, how does one attain privacy when using the toilet?
- In what kinds of locations are toilets likely to be found in public places? What kinds of behaviors from others can one expect when using a toilet in a public place? What degree of privacy (if any) is expected of users of a public toilet? Are there basic points of etiquette that govern people's behavior in a public toilet?
- When one has an excess of fluid in the nose, where and how should one remove it? What behaviors in this respect are considered impolite or unsanitary? Do the norms governing elimination of excess fluid from the nose differ according to one's location (in the home, on the street, with members of the opposite sex, and so forth)?
- When one has an excess of fluid in the throat, where and how should one remove it? What behaviors in this respect are considered impolite or unsanitary? Do the norms governing elimination of excess fluid from the throat differ according to one's location (in the home, on the street, with members of the opposite sex, and so forth)?
- (for women only) How do women in the host culture commonly deal with their menstrual periods? What kind of items or commercially available products are available for this purpose, and how are they actually used? How does one dispose of these items or products after their use?
- (for women only) Are women commonly assumed to be mentally, physically, or socially disabled in any way during their menstrual periods? If so, what do women do in order to to comply with, cope with, or surreptitiously ignore this assumption?

Topic C: Washing One's Body

This topic can be covered at the time the exchangees are shown the location of the bathrooms or other areas where people typically wash themselves. This part of the site tour should occur as soon as possible after their arrival. The exchangees should be divided into small, single-sex groups with a leader of the same sex for this topic. A problem that is likely to arise in connection with this topic is that many orientation sites have bathing facilities that are not closely similar to those found in ordinary homes. Group leaders should give advance consideration to the way they will deal with whatever level of discrepancy exists between site bathrooms and home bathrooms.

Show the exchangees a typically equipped bathroom or other commonly used location for washing the body, plus additional illustrative items as suggested below. Describe and demonstrate these facilities, being sure to address the following questions.

- What are the most important fixtures and components of a bathroom or other commonly used location for washing the body? Are there any fixtures that look similar to those in the exchangees' home culture, but operate differently?

- Are there fixtures, components, or other items in the bathroom with which any exchangee is not familiar? (A bidet, for instance, is unfamiliar to members of some cultures.) What are the purposes of any unknown items, and how do they operate?
- If homes in this culture sometimes lack adequate facilities for bathing (and if any exchangees are likely to find themselves in such a home), where do people go in order to bathe? What circumstances and social practices surround the act of going to such a place and bathing there?
- At a sink or basin, how are the hot (if any) and cold water taps commonly marked? If water is not usually drawn from a tap, how is it obtained? If water is not drained from the bottom of the sink or basin, how is it disposed of? What expectations are there in most homes about the condition in which a sink or basin should be left after use?
- What restrictions may apply in some homes regarding the use of hot water, or the use of any water? Is preparation of some kind likely to be necessary before one can use hot water?
- Is the floor of the room or area in which one bathes or showers in a home expected to remain basically dry, or is it expected to become and remain wet? If dry, what measures can one take to maintain dryness? If wet, is there a limit on the extent of wetness permitted?
- Is bathing or showering when at home ever a social occasion for members of the host culture? If so, under what circumstances (if any) would the exchangee be expected to join in? If so, what conventions govern bathing as a social occasion?
- In a bathtub, how is the water prevented from running down the drain? How much water is one expected to use when using a bathtub? What general procedures are used when one takes a bath? What expectations are there in most homes about the condition in which a bathtub and surrounding area should be left after use?
- When showering, what should be done with the curtain or door (if any)? What general procedures are used when one takes a shower? In cases where a bathtub and shower are combined, how does one select whether the water comes out the tap or the showerhead? What expectations are there in most homes about the condition in which a shower and surrounding area should be left after use?
- How often is one generally expected to take a bath or shower?
- Of the principal items related to cleaning and grooming oneself—such as towels, washcloths, soap, toothpaste, toothbrush, comb, hair brush, and so forth—are any shared among the members of most families? Which, if any, are most likely to be considered personal property not to be shared?
- Of the principal items related to cleaning and grooming oneself, which are commonly carried to the bathroom and back to one's bedroom (or elsewhere), and which commonly remain in the bathroom? Where in the bathroom are the

latter items commonly kept? Do many families have rules regarding particular items (for example, that wet towels should be hung in a certain location to dry)?

- What is considered minimally acceptable dress, in most families, when going to and from the bathroom for the purpose of bathing? Are there special rules in many families regarding one's condition when departing from the bathroom (such as that one should be dry, not dripping water onto the floor)?

- Under what circumstances in a home can the door of a bathroom in use be left open? Under what circumstances in a home should the door be closed? closed and locked? If bathroom doors are not usually equipped with locks, how does one attain privacy when using the bathroom? What should a potential bathroom user do when encountering a closed door?

- What is one usually expected to do with clothing that one wishes to wash or to have washed? If it is deposited in the bathroom (rather than carried elsewhere), what types of receptacles (such as a hamper) are commonly provided for this purpose? [Note: Topic H addresses the washing of clothing.]

- What rules prevail in most families regarding the amount of time that one should spend bathing or otherwise monopolizing the bathroom? Are there times during certain days when such rules become more stringent? more relaxed? What activities other than bathing (such as grooming, dressing, washing clothing by hand) are usually considered acceptable or unacceptable in a home bathroom? What activities are acceptable only at certain times?

- What norms prevail in the host culture regarding the apparent cleanliness of various body parts (hair, mouth, breath, hands, underarms, feet, and so forth)? What measures are commonly taken by members of the host culture in order to insure that these body parts will be perceived as clean?

- What norms prevail in the host culture regarding the removal of hair from the legs, underarms, or other bodily parts? Do these norms apply only to one sex, or to both? Is there any social risk involved for a sojourner who does not observe these norms?

Topic D: Eating and Drinking

This topic can be covered at a time when exchangees are having a meal in the dining area. (The first time that exchangees take a meal at the orientation site is probably not the ideal time to deal with this topic.) In the case of some country groups with sharply differing eating and drinking habits, portions of this topic may need to be addressed during two or more mealtimes. This topic could also be addressed in the absence of actual food, especially for country groups having eating and drinking practices similar to those in the host culture.

Show the exchangees a complete table place setting. (Consider the possibility of having on hand additional utensils so that exchangees can practice using them.) Describe and demonstrate the use of these items, being sure to address the following questions.

- What are the components of a table place setting? Are there any items included in the setting with which any exchangee is not familiar? What are these, what purpose do they serve, and how are they used during a meal?

- In many families, what rules prevail regarding one's dress when appearing for ordinary meals? Are the expectations regarding some meals (such as breakfasts) different from those of others?

- In many families, what rules prevail regarding bodily cleanliness at the table? Is the apparent cleanliness of certain body parts (such as hands or face) especially important?

- In some families, what religious or other rituals are observed before, during, or after a meal? (For example, does a prayer precede the meal? Does a "thank you" follow the meal?) Are there rules or rituals governing when those present may begin to eat? If the exchangee does not share the religious faith of his or her hosts, what should he or she do during religious rituals at table?

- How does a person at table protect him- or herself from food that falls accidentally while he or she is eating? If napkins or serviettes are in common use, how are they used and what is done with them after the meal?

- How is the food usually distributed or served when one is at table with a family in a home? How does one obtain condiments or additional food that he or she may desire after the initial serving?

- What practices are usually observed regarding the acceptance or refusal of additional food that one is offered? If the offered food is desired, should one say so at once or politely refuse before accepting? If polite refusals are expected, how many times should one refuse before accepting? If one is full and wishes to eat nothing more, are there nonverbal ways of signaling this fact (such as not finishing all the food on one's plate)?

- How does one avoid eating any of a certain food that is present at table? Should it be accepted but left uneaten on one's plate? May it be declined verbally (such as by saying, "No, thank you, but I don't care for that.")?

- What expectations are there in most families about conversation at table? about offering compliments about the food? about dealing with food that is disliked? about leaving the table temporarily? about leaving the table upon finishing one's meal?

- How is solid food conveyed from the plate to the mouth? What utensils (if any) are commonly used? If these utensils are unfamiliar to the exchangees, how, precisely, are they manipulated? Are there alternative patterns of manipulation (such as European and American styles of using a knife and fork)? If utensils are not used, how are the hands used to convey food to the mouth? If only one hand may be used, which one, and why?

- Are certain foods always eaten by hand (even though utensils are in common use)? Are certain foods eaten by hand at some types of meals but with utensils at other types of meals? What foods are most likely to be eaten both ways? How can one determine which eating method to use?

- What beverages are commonly consumed with meals? If alcoholic beverages are common but one wishes not to consume them, what alternatives are available? How does one politely decline the beverage that others are drinking with the meal? Is it appropriate to ask for water? for ice water?

- How is liquid food conveyed from the bowl, cup, or glass to the mouth? What utensils (if any) are commonly used? If spoons are used less frequently than in the exchangees' home culture, what other means exist to convey liquid or semiliquid foods to the mouth? If spoons are used more frequently than in the exchangees' home culture, what types of foods (such as desserts) are eaten with a spoon?
- What is done with utensils not in use during a meal? What is done with utensils at the end of a meal? Does placement of utensils in a certain way signal that one is finished eating?
- Which is more polite: to leave one's plate clean at the end of the meal, or to leave some food on it?
- What kind of assistance (if any) from guests or visitors is likely to be appreciated by the person in charge of preparing the meal and of cleaning up after the meal? Is such assistance appropriate in some social circumstances but not in others?
- What expectations are likely to prevail in most families regarding the noises and sounds (slurping, chewing, burping, and so forth) that may accompany eating? If noiseless eating is commonly expected, what should one do if inadvertently making such a sound (such as burping)? Does the presence or absence of a certain noise convey a meaning?
- Are there common and important table manners prevailing in many homes that have not been dealt with earlier?

Topic E: Using the Currency

Show the exchangees all types of paper currency and coins commonly in use. Describe the value and uses of each, being sure to address the following questions.

- What denominations of paper currency are commonly in use? What is the value of each in relation to the others? Are any two or more denominations likely to be confused with each other? What are examples of one or two items in daily use that can be purchased using each denomination?
- What coins are commonly in use? What is the value of each in relation to the others, and to the lowest denomination of paper currency? Are any two or more coins likely to be easily confused with each other? What are examples of one or two items in daily use that can be purchased using each coin?
- Which coins and/or paper currency are especially useful to have on one's person? (For instance, which coins are commonly used in public telephones?)
- What practices should one observe regarding the carrying of money on one's person? What is the average amount of cash that one is likely to need during an ordinary day? If pickpockets or other dangers are common in certain areas, how can one protect the money one is carrying?
- If traveler's checks are in common use, is there anything about their purchase and redemption that may cause inconvenience? (For instance, is a passport or other identification required by banks or merchants?)
- Are there important social conventions or legal restrictions regarding monetary dealings with bankers and money exchangers? with beggars or alms-seekers? with "black market" operators? with street vendors?

- Are tips (gratuities) expected by people who provide certain kinds of services, such as waiters and taxi drivers? How is the amount of the tip usually calculated? Under what circumstances may one refuse to tip someone who has rendered a service?

Topic F: Using the Telephone

The following outline focuses on immediate telephoning needs likely to be experienced by newcomers to a host country and is not intended to be a comprehensive introduction. It is assumed that a more thorough introduction to telephone use will be provided soon after exchangees arrive in their respective host communities.

Show the exchangees a public telephone and samples of telephone books commonly in use. Describe and demonstrate the use of the telephone, being sure to address the following questions.

- Are there different types of telephone books (such as "white pages" and "yellow pages") or other listings of local telephone numbers? What are the purposes of each type of book, and how are the numbers organized within each? Where in telephone books or other published listings may general information about telephoning be located?
- What numerical pattern typically characterizes a local telephone number (for instance, 000-0000)? If the country is divided into telephone regions, what numerical pattern is prefixed to the local pattern to facilitate inter-regional phoning? Where can one locate a listing of the regional prefixes?
- In what kinds of places, and in what ways, are telephones typically made available for use by the public? How does one communicate the number of the telephone to be called to the local telephone exchange? (Is the number communicated verbally, by means of a dial, or by means of buttons)? How does one pay for using a public telephone?
- If public telephones are user-operated (as in the case of coin-operated phones), what step-by-step procedures must be followed when using one? What types of sounds from the receiver indicate conditions such as "line is properly connected," "called phone is ringing," "called phone is in use," and "additional coins are required"?
- Is it possible to make an international call from a public telephone? What special conditions apply, and what step-by-step procedures should be followed?
- To what extent is a telephone useful in an emergency situation, especially in obtaining assistance from police, fire, or medical personnel? Are one or more special numbers (such as 911) available for use in emergencies? Is telephoning the operator a reasonable way of obtaining emergency assistance? Must coins be used in coin-operated public telephones when such emergency numbers are used?
- How do telephone conversations typically begin? What does a person usually say upon lifting the receiver of a ringing telephone? What does a person who has placed the call usually say?

- Are there special circumstances or conditions that affect the use of public or other telephones in this country? What common difficulties (if any) attend the use of public telephones, and how may these be dealt with? If telephone service is often of poor quality, are there steps that one can take to increase the probability of making a connection successfully (such as telephoning at a certain time of the day or day of the week)?
- How can exchangees who will be traveling alone when going to their respective host communities use the telephone to obtain assistance from volunteers or staff members of the sponsoring organization during the journey?

Topic G: Using the Postal System

The following outline focuses on immediate mailing needs likely to be experienced by newcomers to a host country and is not intended to be a comprehensive introduction. It is assumed that a more thorough introduction to postal system use will be provided soon after exchangees arrive in their respective host communities.

Show the exchangees a sample postcard, envelope, aerogramme, and common postage stamps. Explain and demonstrate their use, being sure to address the following questions.

- What do the most common postage stamps look like? Can they be purchased at certain establishments other than post offices? Can they be purchased from vending machines, and, if so, are there facts that one should know about stamp vending machines (such as not getting full value for one's money)?
- In what sequence is the name and address of the intended receiver commonly written on the envelope? In other words, is the sequence (1) country, (2) locality, (3) street address or box number, (4) person's name, or is it the other way around? Where on the envelope is the receiver's name and address commonly written?
- How and where is the name and address of the sender of the letter commonly written on the envelope?
- Where are the stamps commonly placed on the envelope?
- What value of stamps is required for an ordinary letter mailed to a foreign address? Does the same cost apply to an ordinary letter sent anywhere in the world, or must different values of postage be applied for mailing to different continents?
- Where on an ordinary postcard does one write the message? Where does one write the name and address of the intended receiver? Where does one place the stamps? What value of stamps is required for a postcard mailed to a foreign address? Does the same cost apply to a postcard sent anywhere in the world, or must different values of postage be applied for mailing to different continents?
- Do any special conditions apply with respect to an ordinary letter and/or postcard mailed to a foreign address? (For example, must "AIR MAIL" be written at a certain place on the envelope, must certain stickers be used, must certain types of envelopes be used, and so forth?)

- What does a common aerogramme look like, and how much does one cost? Does the same cost apply to aerogrammes sent anywhere in the world, or must different types (values) of aerogramme be purchased for mailing to different continents? What rules apply to the use of aerogrammes (such as not including insertions)?
- Where does one go to mail a letter, aerogramme, or postcard? If there are boxes or other receptacles for depositing mail at places other than at post offices, what do these receptacles look like and where is one likely to find them?
- Are there special circumstances or conditions that affect the use of the postal service in this country? What common difficulties (if any) attend the use of the postal service, and how may these be dealt with? If postal service is often of poor quality, are there steps that one can take to increase the likelihood of having an overseas letter reach its destination, and/or of receiving a letter intended for oneself?

Topic H: Washing One's Clothing

All exchangees will need clean clothing during their time in the host country, but the circumstances under which this need will be met may vary greatly. Therefore, you should assume that this topic will be dealt with fully soon after the exchangees arrive in their host communities. At the post-arrival orientation site, this topic should address only the immediate needs likely to be felt by exchangees, as outlined below. (If the exchangees are scheduled to remain at the orientation site for a relatively long time, however, you should demonstrate the machines, tools, and laundry products that are available on-site to wash, dry, and press clothing.)

Show the exchangees a sink or basin located in a laundry room, bathroom, or other location appropriate for washing clothing by hand, plus a sample of laundry soap, laundry powder, or other cleanser suitable for the hand-washing of clothing (and available at the orientation site in small quantities). Explain and demonstrate their use, being sure to address the following questions.

- Where, and when, at this orientation site may one wash small quantities of clothing by hand? How is hot and/or cold water for this purpose obtained? How is the water disposed of after washing?
- Where and how may laundry soap, laundry powder, or other cleanser be obtained in small quantities at this orientation site? How are these laundry cleansers used when doing a wash by hand? What should one know about their potential dangers (such as irritation to the eyes, and so forth)?
- Where and how may small quantities of hand-washed clothing be dried at this orientation site? Are there climatic factors (such as high humidity) that may affect the time it takes clothes to dry? Is there a danger of mildew if clothes are not wrung out thoroughly?
- What expectations prevail in the host culture regarding the washing of clothing? Do most people wash their clothing after only one wearing, or do they wash only visibly dirty clothing, or does some other custom prevail? Do expectations differ regarding the frequency of washing different types of clothing (underwear, stockings, outerwear)?

- What expectations are likely to prevail in most homes regarding the washing of the exchangee's clothes and other laundry? Which items (if any) might the exchangee be expected to wash for him- or herself, and which items may he or she assume will be washed by hosts or others?

Topic J: Looking After One's Personal Safety and Health

It will be necessary to cover this topic at much greater length in some countries than in others. The objective is to give specific guidelines to the exchangees regarding ways in which they can avoid accidents and illnesses that are common in your country and can avoid coming into conflict with the local and national authorities (police, the military, immigration officials, and so forth) of your country.

Since this entire orientation is to be conducted at the immediate post-arrival site, it is assumed that all exchangees will have in their possession all official papers (passports, visas, and so forth) that they will need to travel within, and to live temporarily in, your country. These documents are likely to be the only materials to which you will need to refer during your discussion of Topic J. Referring to such documents when necessary, address the following questions.

- What documents (if any) should one have on his or her person when outside of the host family's residence?
- What documents (if any) should one have on his or her person when traveling beyond the host community?
- What specific places, and/or what types of places, should one avoid because of probable danger of any kind or because of official disapproval of a foreign person's (or anyone's) presence there?
- What specific places, and/or what types of places, should one be careful not to photograph? Are there specific places where cameras are not allowed? Are there certain types of people (such as members of the police) who should not be photographed?
- To what extent (if any) are curfews imposed and observed? What are specific curfew regulations?
- If there is a heavy military and/or police presence generally or in specific locations, to what extent (if any) is it actually threatening to foreigners? If it is a potential threat, are there actions that a foreigner can take or refrain from taking that will reduce that threat?
- What specific places, and/or what types of places, should one avoid because of a potential health threat of any kind? What foods (such as unpeeled vegetables), beverages (such as milk or certain alcoholic drinks), or other substances should one avoid because of a potential health threat?
- What other advice should be given to a foreign person in this country that will significantly reduce the likelihood that he or she will be injured, become ill, or come into conflict with local or national authorities?

Topic K: Questions and Special Needs

This topic should be the final one covered in all subgroups. Its objectives are to determine whether subgroup members have had their immediate questions and concerns effectively addressed and to identify any special needs of individual subgroup members. Note that certain exchangees may prefer to have their questions and needs addressed privately, after the subgroup has dispersed. Ask the following questions.

- Is there any topic, or portion of a topic, that anyone has not understood well? Are there any questions that anyone did not ask during the presentations that he or she would like to ask now?
- Does anyone have a question or a concern that needs to be dealt with immediately and that was not covered among the topics we have addressed?
- Does anyone have a special individual need or problem that he or she would like to bring to the attention of a member of the orientation staff, either now or later in private?

RESOURCE FOURTEEN

DEALING WITH EXPECTATIONS UPON THE EXCHANGEES' ARRIVAL

Studies carried out by the Canadian International Development Agency[1] have confirmed that positive but realistic expectations are an important component of a sojourner's effectiveness in the host culture. Following is a short activity, intended for use during the immediate post-arrival subphase, in which each exchangee presents to a member of the orientation staff a list of his or her expectations for discussion, clarification, and possible adjustment. Doing this helps to bring each exchangee's expectations into closer conformity with the realities that he or she is likely to encounter in the host community.

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Objective: To enable each exchangee, together with a member of the host country orientation staff, to discuss, clarify, and (as deemed necessary) rectify the exchangee's goals and expectations for his or her experience in the host family and community.

Who & When: Exchangees at their immediate post-arrival orientation; alternatively, immediately upon their arrival in the host community.

Materials: For each exchangee, a preprinted "Goals and Expectations" form as illustrated below, and, if desired, carbon paper (or self-carbon forms) to make copies for host country national office staff members and/or local volunteers in the host community.

Procedure: Each exchangee is given the Goals and Expectations form and asked to complete it thoughtfully while consulting the application form of his or her host family and any other appropriate documents. Each exchangee schedules an appointment to meet with a member of the orientation staff; he or she is told to have the Goals and Expectations form completed prior to this meeting and to bring the completed form to the meeting.

At the meeting between the exchangee and the staff member, the two informally discuss the contents of the completed Goals and Expectations form for at least half an hour. The staff member uses this opportunity (1) to affirm the appropriateness of the exchangee's realistic expectations for him- or herself as well as the expectations realistically ascribed to the host family, school, and community, and (2) to attempt to rectify whichever expectations or ascribed expectations seem unrealistic.

If an exchangee is discovered to have some highly unrealistic expectations, additional support or counseling may be warranted. In such cases, volunteers in the host community should be notified so that they can help the exchangee to adjust his or her expectations and deal with the disappointment of unmet expectations. A copy of the exchangee's Goals and Expectations form could be sent to the local volunteers for this purpose.

The exchangee should keep his or her completed form (or a copy of it). Alternatively, it may be sent to the exchangee at a later date during the sojourn.

Example of a Goals and Expectations form: Following is a truncated version of a form used by a sponsoring organization in the United States with incoming exchangees.

EXCHANGEE'S NAME: ______________________________

SENDING COUNTRY: ______________________________

HOST COMMUNITY/SCHOOL: ______________________________

I have the following specific expectations regarding my homestay with my host family:

1. ______________________________
2. ____________________ (continue with up to five available spaces)

I have the following specific expectations regarding my experience as a student in my host school and as a member of my host community:

1. ______________________________
2. ____________________ (continue with up to five available spaces)

On the application form submitted by my host family, the expectations regarding my participation in family, school, and community life appear to be the following:

1. ______________________________
2. ____________________ (continue with up to five available spaces)

Areas in which there may be a conflict of expectations between me and my hosts, or some other type of problem, are the following:

1. ______________________________
2. ____________________ (continue with up to five available spaces)

NOTES

1. Frank Hawes and Daniel Kealey, *Canadians in Development: An Empirical Study of Adaptation and Effectiveness on Overseas Assignment* (Ottawa: Canadian International Development Agency, 1979). Resource 15 in this handbook is also based on this research.

RESOURCE FIFTEEN

EFFECTIVENESS AS AN INTERCULTURAL SOJOURNER: BUILDING INTERCULTURAL SKILLS

The following activity was developed to convey to exchange students an understanding of five specific interpersonal skills (or attitudes) that were found through research to be related to increased personal effectiveness in an unfamiliar culture. The research project, which was carried out by the Canadian International Development Agency,[1] focused on adult professionals who were on long assignments in foreign countries in the developing world. The activity below is intended for use during the delayed post-arrival subphase, although it could be employed during a pre-departure orientation event. Note that the four case studies used during part II of this exercise must be rewritten to make them appropriate for country-specific use.

Objectives:

- To provide an opportunity for the exchangees to think empathetically about the expectations that their respective host families have concerning them and the sojourn experience.
- To inform the exchangees that two basic factors are believed critical to a satisfying intercultural experience: positive but realistic expectations and skill in interpersonal relations.
- To encourage the exchangees to think about ways in which their skills in interpersonal relations may prove useful in their adjustment to their new family and community.
- To inform the exchangees that findings by Canadian researchers confirm that four specific interpersonal skills—flexibility, empathy, respect, and the ability to build relationships—help to promote the adjustment and effectiveness of sojourners.

Who & When: This activity is intended for use with adolescent or adult exchangees who have recently begun (or who are soon to begin) an extended homestay with a host family in an unfamiliar culture. Exchangees participating in this activity need to have at least some accurate information about their respective host families.

Materials:

- For the facilitator, a flipchart and felt-tip pens or a blackboard and chalk
- For each exchangee, a pencil and two or three sheets of blank paper, plus a copy of the question sheet (found in the Exchangees' Materials section)
- For each small discussion group (as directed in step 9), at least one copy of the case study or studies that the group will consider (found in the Exchangees' Materials section)

Preparation: The four case studies should be rewritten. (See the directions in the Exchangees' Materials section.)

Time: A minimum of two hours, structured as follows:
Introduction—10 minutes
Part I: Host Families Expectations—30 minutes
Part II: Four Case Studies—60 minutes
Part III: Skills for a Satisfying Sojourn—20 minutes

Procedure:

Introduction (steps 1–2)

Step 1: Begin by noting that the underlying purpose of this activity, and of the entire orientation program, is to increase the likelihood that each exchangee will be as effective as possible during his or her experience as an intercultural sojourner.

Explain that the meaning of "effectiveness" in terms of an intercultural sojourn is often a topic of debate when volunteers and staff members of the sponsoring organization get together. A minimum definition of effectiveness in this context probably includes at least the following, which are attained over a more or less extended period of time.

- The ability to adjust reasonably well to the values, habits of thought, and patterns of behavior that are characteristic of the host community
- The ability to feel reasonably comfortable with and accepted by host family members and by others with whom one works and plays in the host community
- The ability to profit from the sojourn experience in terms of increased knowledge, accelerated maturity, improved personal skills or competencies, and in other ways

Step 2: Point out that two factors are believed to be critical to an effective intercultural experience.

- Positive but realistic expectations
- Skill in interpersonal relations

During this orientation session, the exchangees will first think about expectations —from the points of view of their respective host families—and will then think about interpersonal skills that are likely to prove valuable to them as intercultural sojourners.

Part I: Host Families' Expectations (steps 3-7)

Step 3: Distribute the single-page question sheet, and direct the exchangees to read it. This sheet encourages the exchangees to imagine some of the positive and negative expectations that members of their respective host families have about them and their homestay.

Explain that in answering the questions on the sheet, the exchangees will be making use of a valuable interpersonal skill—empathy. Empathy is the ability to put yourself, mentally, in another person's shoes. Empathy is not based wholly on emotion, but involves rational thought based on whatever is known about the situation at hand.[2]

Point out that the exchangees already know something about their host families through the brief time that they have already lived with them (or, if they have not yet met their hosts, through telephone chats, exchanges of letters, and/or reading of dossiers). They should make use of all this knowledge as they answer the questions.

Step 4: Ask the students now to complete the question sheet. Each student is to work silently and alone. Allow up to ten minutes for them to complete this task.

Step 5: Ask the exchangees to share what they wrote regarding the positive expectations of one of their host parents. Jot these down on the blackboard or flipchart. When an expectation is shared that is similar to one previously listed, indicate its repetition with a check. If appropriate, spend a few minutes discussing the similarities and differences of the positive expectations attributed to the host parents.

Step 6: Continue as in Step 5 with respect to

- the negative expectations of one of their host parents,
- the positive expectations of their host sibling nearest in age,
- the negative expectations of their host sibling nearest in age.

Step 7: Ask the students whether this exercise of thinking carefully about the expectations of the members of their respective host families is likely to make any difference in their own attitudes and behaviors as they continue (or soon begin) their homestays.

Ask whether anyone will volunteer to explain how he or she intends to modify his or her behavior as a result of imagining the expectations of host family members. For the remainder of the time allotted for part I, discuss any explanations that are offered.

Part II: Four Case Studies (steps 8–13)

Step 8: Introduce part II by explaining that the exchangees soon will be divided into groups in order to read and discuss a number of case studies. Each case study tells the story of an exchange student who found himself or herself in difficulty during a homestay in an unfamiliar culture. In each story, the student was able to overcome the difficulty because he or she possessed and applied a certain interpersonal skill.

Explain further that one of the principal benefits that one can derive from an intercultural sojourn is the discovery that he or she possesses certain interpersonal skills. The sojourner can also learn new interpersonal skills through having to face difficult interpersonal situations during the course of the sojourn. The objective of this exercise is for the students to think together about the interpersonal skills that may prove useful in their own cultural adjustment process.

Step 9: Divide the students into two groups. Assign two case studies to one of the groups; assign the other two case studies to the other group. (If you have a large number of exchangees, divide them into four groups and assign one case study to each group.)

Instruct each group to read and discuss the case(s) that it has been assigned and to be ready to report back in about twenty minutes. Explain that each group will be asked to report back regarding *the nature of the interpersonal skill(s)* that the student in the story used to overcome the difficulty in his or her sojourn.

Step 10: Direct the groups to go to opposite sides of the meeting area or, if possible, to separate rooms for their discussions. Circulate among the groups while they are having their discussions in order to act as a resource person. Call the groups back to the central meeting area after about twenty minutes.

Step 11: When all exchangees are together again, ask a representative from the appropriate small group to report on Case Study 1. The person giving the report should

- briefly tell the story of the student as presented in the case study,
- state and briefly discuss the interpersonal skill or skills that helped the student to deal with the difficulty that he or she faced during the sojourn.

As specific interpersonal skills are mentioned during the report, write them on the flipchart or blackboard. When the report is finished, involve the entire group in a discussion of the skill or skills that arose out of the case study.

Step 12: Continue as in step 11 with respect to each of the other three case studies.

Step 13: Explain to the group that the four case studies were written in a deliberate attempt to illustrate four specific interpersonal skills that researchers have found to be valuable in the adaptation and effectiveness of long-term intercultural sojourners.

Inform the group that the research project in question was carried out by Frank Hawes and Daniel Kealey of the Canadian International Development Agency, located in Ottawa. Hawes and Kealey's report, published in 1979, identified four interpersonal skills.

- *Flexibility:* openness to the ideas and beliefs of others. Case Study 1 was intended to illustrate this skill.
- *Empathy:* accurately perceiving the needs and feelings of others. (Hawes and Kealey called this "listening skill.") Case Study 2 was intended to illustrate this skill.
- *Relationship Building:* making and keeping friends; friendliness, trustworthiness, cooperation. Case Study 3 was intended to illustrate this skill.
- *Respect:* responding to others in a way that shows them that they are valued. Case Study 4 was intended to illustrate this skill.

Mention also that Hawes and Kealey, in the same study, concluded that *positive but realistic expectations* is another critical factor that tends to lead to the intercultural effectiveness of long-term sojourners.

Be sure that the key terms—flexibility, empathy, relationship building, respect, and positive but realistic expectations—are prominently written on the flipchart or blackboard before going on to part III.

Part III: Skills for a Satisfying Sojourn (steps 14–15)

Step 14: Open the floor at this time for general discussion about various skills and personal characteristics that may promote the effectiveness of any intercultural sojourner. Here are some questions you could raise as a way of getting this discussion going.

- How were your ideas different from those of Hawes and Kealey?
- Can you think of another important interpersonal skill or personal characteristic that Hawes and Kealey did not mention?
- Of all the skills and personal characteristics discussed during this session, which one do you think is the most important one for personal effectiveness in an unfamiliar cultural environment?
- How would you define "intercultural effectiveness"? What skills or personal characteristics would you need to be effective according to your definition?
- How have your personal ideas changed as a result of our discussions about interpersonal skills and an effective intercultural experience?

Step 15: Conclude this session by directing the exchangees to list and briefly define up to six interpersonal skills or personal characteristics that seem to provide a good basis for intercultural effectiveness.

Each exchangee should use paper and pencil to develop a list and definitions and to write his or her own private thoughts about each item on the list. Each person is to work silently and alone.

Stress that no one will be asked to reveal what he or she has written, but that the exchangees may, if they wish, discuss what they have written with each other after the session has ended.

Insist that those who finish this task earlier than others do not disturb those who are still writing. They should leave the room individually and quietly.

EXCHANGEES' MATERIALS FOR USE DURING THIS ACTIVITY

Question Sheet for Use during Part I

The following four questions should be retyped on one page. The four questions should be spaced out on the page so that the exchangees have room to write a response directly under each question; allow at least five centimeters (about two inches) for this purpose under each question. Use a title such as "Possible Expectations of My Host Family Members."

1. Imagine that you are one of your host parents. What is a positive expectation that you have about the student you have recently received into your home.
2. Imagine that you are one of your host parents. What is a negative expectation that you have about the student you have recently received into your home.
3. Imagine that you are your host brother or sister nearest in age. What is a positive expectation that you have about the student who has recently begun to share your family life?
4. Imagine that you are your host brother or sister nearest in age. What is a negative expectation that you have about the student who has recently begun to share your family life?

Case Studies for Use during Part II

The following case studies were developed for use with students participating in an intra-U.S. exchange. They are not suitable in their present form for use outside the U.S., and their use with exchange students from other countries sojourning in the U.S. is questionable. These case studies are presented as samples or models on the basis of which a new set of four case studies can be written by the leaders of this activity.

Writers of new case studies should note that part II of the exercise depends upon these case studies' illustrating the effective use of specific interpersonal skills (defined in step 13 of this activity).

- Case Study 1 must illustrate flexibility.
- Case Study 2 must illustrate empathy.
- Case Study 3 must illustrate relationship building.
- Case Study 4 must illustrate respect.

The details of the stories should change to reflect local realities in each hosting country, but the specific interpersonal skill that is the ultimate focus of each story should not change.

Case Study 1

Sue lived just north of San Francisco. Her parents had settled there because they had been attracted by the relaxed pace of living. The people there had liberal political views and a sense of social and personal experimentation. Sue's parents weren't "hippies," but they were broad-minded and interested in an unconventional life style. As Sue grew up, she had been made to observe relatively few limits.

As an exchange program participant, Sue found herself on a working farm in Pennsylvania. Her host family, she soon discovered, seemed hemmed in by limits on all sides. They couldn't leave the farm for more than a few hours because the animals had to be fed. A round of daily, monthly, and seasonal chores—beginning at 4:30 in the morning—enslaved them to clock and calendar. They were conventional and conservative in their outlook on life. They were also devoutly religious in a way that Sue, at first, found impossible to comprehend.

The abrupt change in values and lifestyles was almost too much for Sue. But, somehow, she persisted. It wasn't sheer determination that got her through the first month on the farm, but rather that she began to notice that this limited, conventional lifestyle worked remarkably well for her family. Taken on their own terms, they were good people who were proud of their contribution to community and society, skilled at what they did, and satisfied with their lot in life. They didn't dwell on the fact that their lives had limits. Even their religious beliefs served them well and made sense in the total context of their lives. When Sue made an effort to be open-minded about her hosts, she could not help but feel admiration for the way they were coping with their lives as farmers, family members, and community citizens.

Case Study 2

George loved children, but he didn't have any younger brothers or sisters. When his Aunt Fran came to visit with her children, George quite happily entertained them throughout the day. When he applied to have an exchange in another part of the U.S., George requested a host family with small children.

He got exactly what he wanted—a family with three boys, one aged five, the twins aged two-and-a-half. They were intelligent kids, curious about everything. They got into everything in the house. They were noisy, full of mischief, and extremely energetic. George loved it! He got them up in the mornings (if they didn't get him up first) and played with them every evening before supper. On the weekends, he often did projects with them or took them on excursions.

George's host mother was a well-educated professional woman who had deliberately chosen to interrupt her career to be a full-time mother to the boys. George respected her for that. What he couldn't get used to was the way she seemed to ignore him (and her husband) in the evenings. As soon as the boys were in bed, she disappeared into her room, curled up in a comfortable chair, and lost herself in an escapist novel. She seemed impervious to all but the most determined interruption. George found this hard to take. But he tried to understand by putting himself, mentally, into her shoes. And he began to appreciate that an entire day—day after day—with those kids would be enough to exhaust just about anyone. For George, the boys were a diversion. For his host mom, they were a full-time responsibility, one that stretched to the limit her willingness and ability to deal with people by the day's end. George decided to respect his host mother's need for solitude in the evenings.

Case Study 3

Betsy's family always lived in the same community, and many of Betsy's classmates had been her friends for ten years or more. A short exchange program in another part of the U.S. was right for Betsy because it enabled her to see another part of her country without being separated from her friends for too long.

In her host community, Betsy found that for the first time in her life she was an outsider. Sure, a few of her new classmates had introduced themselves, and faces in the school hallway began to look familiar. Some people smiled and said hello as they passed. But all this was terribly superficial. Would anyone miss her if she vanished from the face of the earth? Something had to be done; Betsy couldn't bear a semester without friends.

Betsy thought carefully about her problem. If they won't go beyond the polite formalities, she reasoned, then I will. It wasn't easy. She had never thought about making friends before; friends had simply always been there. But, as she thought about it, it seemed that taking the initiative was only the first step. Being friendly wouldn't be enough; she had to be prepared to be a good friend, too—cooperative, trustworthy, and reliable. And she would have to be careful not to slip over into being merely demanding and clinging toward others. So Betsy began by identifying a few classmates who, in some way, seemed "her kind of people." She went out of her way to walk with them in the halls; she sought them out in the cafeteria; she joined a couple of extracurricular activities in which they were involved; and she made a point of asking them to "show her the ropes" around the school. In most cases, her approach worked. By the end of the semester, she was as attached to several new friends as to her old friends back home.

Case Study 4

Gloria was fascinated by "beautiful people." She read both *Teen* and *Seventeen* magazines, and she spent a lot of time doing Jane Fonda exercises, caring for her clothes and hair, and generally keeping herself one of the most attractive girls at her high school.

As an exchange student elsewhere in the U.S., Gloria became a member of a host family with two children, Jane and Bob. One thing about her host siblings struck Gloria from the moment she first saw them—they were anything but beautiful. Bob had endured several operations to correct a harelip, but the defect was still noticeable. Jane was somewhat overweight and definitely not fashionable. Neither of them seemed very interesting. Bob was fascinated by fire fighting and spent most of his time at the local volunteer fire department. Jane was a special education student at the high school, and Gloria knew what that meant. Even though she felt guilty about it, Gloria thought to herself: A whole semester with these two?

But something occurred that Gloria hadn't counted on. Jane and Bob really seemed to like having her around. They didn't seem threatened by her beauty and intelligence; rather, they were devoted to helping her feel at home in the school and community and to sharing with her portions of their lives that they thought she might find interesting and enjoyable. They respected Gloria for what she was. And before very many weeks had passed, Gloria found herself accepting Bob and Jane on their own terms, valuing them as friends and siblings in a way that would have been inconceivable to her on the day she met them. By the time the semester was over, a strong bond of mutual affection had developed between Gloria and her host brother and sister, and Gloria recognized that she had learned something useful from them about human relations.

NOTES

1. The research on which Resource 15 is based is described in the technical report by Frank Hawes and Daniel Kealey entitled *Canadians in Development: An Empirical Study of Adaptation and Effectiveness on Overseas Assignment* (Ottawa: Canadian International Development Agency, 1979).
2. For a more extended discussion of the meaning of empathy, see the end of Resource 6.

RESOURCE SIXTEEN

RED FLAGS: A TECHNIQUE FOR IMPROVING CULTURAL AWARENESS

The following essay describes a surprisingly simple technique for improving one's awareness of the many subtle differences found in any unfamiliar culture. This essay is most usefully studied by those who have recently arrived in an unfamiliar culture; orientation leaders should be able to adapt it for use during an event in the delayed post-arrival subphase. It could also serve as the basis for a portion of a pre-departure orientation event. The author is Professor Elijah Lovejoy of the Department of Psychology at the University of California at Santa Barbara.

Judgments such as "they are rude," or "they are hostile," or "they are hypocrites" can create powerful barriers to good communication. Such subjective reactions often result from an inappropriate application of the *meaning rules* (culturally determined rules for the attribution of meaning) of one's home culture when making judgments about the behavior of people from a different culture. But by learning to use these subjective reactions as warning signals, or "red flags," one can reduce the amount of miscommunication and misunderstanding between oneself and people from other cultures.

Here is an example. A Japanese professor visiting the United States felt that his American hosts were rude because they acted surprised when he gave them his business card, and especially because they rarely reciprocated by giving him theirs. If someone in Japan had acted the way the Americans did, that indeed would have been rude. But from the American point of view, the failure to exchange business cards was not at all rude. And the Japanese professor was unwittingly withdrawing from contact with his American colleagues in the host university because of his misinterpretation of their behavior.

Extensive interviews and observations of people living away from their homelands have led me to the realization that a fair number of intercultural misunderstandings can be corrected if the sojourners can learn to use their own subjective, emotional reactions as warning signals that there may be cultural differences at work in their relationships with host nationals. These red flags are most often negative reactions, but they also may be unwarranted positive reactions. A third variety, which I call "reciprocal red flags," will also be discussed in the following paragraphs.

NEGATIVE RED FLAGS

The red flags that occur most often are those that involve an instinctive negative evaluation of the behavior of the members of the unfamiliar culture. Four of the most common negative red flags are discussed below, and many others are listed at the end of this section.

Negative Red Flag 1: "They Are Rude!"

A visitor to the United States is talking with some Americans and one of the Americans takes a pack of cigarettes out of his pocket and lights one without any thought. This event, which can be totally insignificant in the U.S., is felt like a slap in the face by many foreign visitors with whom I have spoken. According to the implicit rules of their homelands, it is unthinkable for a person to light a cigarette without first offering cigarettes to the others in the group. "Smoking without offering" can only be interpreted as an act of deliberate rudeness or hostility.

Certain questions may be interpreted as rude: a Moroccan living in France may be shocked when French associates inquire about his wife. Such questions are a banal form of chit-chat in France but may indicate to the Moroccan an improper interest in a private matter.

An Ethiopian girl visiting in the U.S. went to a swimming pool one day with friends. She was shocked and upset when someone asked her, "How do you stay so thin?" In the U.S., this is not really a request for information, but a compliment on the fashionable state of a person's body. But plumpness is desirable for Ethiopian women, so the question had an altogether unintended impact. She perceived the questioner as being rude because the question would have been rude in her homeland.

If the visitor has the ability to realize that two different meaning rules are involved, it can help to reduce the level of adrenalin. I doubt if one can avoid the initial, almost instantaneous reaction, "how rude!" But that reaction, rather than being a final judgment, can serve to initiate a careful process of reflection. It can be the starting point for an intercultural investigation. One should talk to culturally different people to find out whether the perceived "rude" behavior is acceptable back in their home country or whether it is just as rude there as in one's own country.

To think "they are treating me rudely!" will tend to drive the visitor away from further contacts with local people. But to think "they do things here that we would find rude back home" leaves one's mind open to the realization that, very possibly, people in the host country are not acting in a way that they consider to be rude. This, of course, improves the chances of making continuing human contact.

Negative Red Flag 2: "They Are Dirty!"

People in most cultures place a very strong emphasis on cleanliness. But misunderstandings arise because different groups have different definitions or customs about what constitutes the right sort and amount of cleanliness. When one comes into contact with people who have different customs or rules about cleanliness, he or she may judge them to be "dirty" or "picky" depending on whether they are less or more attentive to a particular sort of cleanliness.

L. Robert Kohls, in his excellent manual *Survival Kit for Overseas Living*, mentions several areas in which Americans are often perceived as dirty. Kohls notes that when Americans bathe, they soak, wash, and rinse their bodies in the same water—though they would never wash their clothes or dishes that way. The Japanese, who use different water for each step of bathing, find the American way of bathing hard to understand, even dirty. Kohls asks also whether it is dirtier to spit and blow your nose on the street or into a little piece of cloth that you keep in your pocket and reuse regularly.

Raymond Gorden, in his perceptive book *Living in Latin America*, reported a study of American students living in Bogota, Colombia. The Americans mentioned that they had the impression that Colombians were dirty because they turned the hot water on only in the morning and washed dishes in the evening with cold water. It is revealing that the Colombians with whom the Americans lived also thought that the Americans were dirty because they did not bathe every day.

When one goes to a new culture, it may well happen that one gets the impression that the native people are dirty. Rather than stopping at this powerful negative observation, one should be able to use the reaction as a signal—a red flag—that one may have hit upon an area where there are cultural differences in what is considered to be proper cleanliness. It may be possible then to reflect constructively upon these differences instead of simply reacting in a negative way that will tend to separate one from those "dirty people."

Negative Red Flag 3: "They Are Hypocrites!"

Most cultures disapprove of hypocrisy. So the feeling that someone is a hypocrite can be a major barrier to intercultural communication.

I asked a group of California students who had been in France for about eight months how they felt about the French. "They're pretty nice," said one girl, "but they are all hypocrites. They kiss you on both cheeks, as if they really like you, but it doesn't mean a damn thing!" As she said this, several other students in the room nodded their heads in agreement. Their judgment, "they are hypocrites," was wrong, however, because they had misinterpreted the meaning of the event "being kissed on both cheeks." In the United States, kissing may communicate an especially close relationship, but in the student population in France it means hello and nothing more. Few French people would consider *la bise* to be hypocritical.

The perception, "they are hypocrites," while a very natural one, tends to stop all further reflection and to build a barrier between people from different cultures. The sojourner should learn to translate his complaint into a more subtle form: "I get the feeling that they are hypocrites. This could be because I have misunderstood something. I must try to find out."

Negative Red Flag 4: "They Are Stupid!"

Cultures differ in what they consider to be intelligent or stupid. The result is that visitors often find the people of their host countries deficient in this regard. In *Students as Links Between Cultures*, Ingrid Eide reported a study in 1970 of students from Egypt, Iran, and India who were at school in the U.S., the United Kingdom, and West Germany. She asked the sojourners to check on a long list of personal traits those that applied to the nationals of their host countries and those traits that applied to their own homelands. The results were striking: 76 percent of the Egyptian students, for example, said that the trait "intelligent" applied to Egyptians, but only 28 percent said that the people in their host country were intelligent. A similar result was obtained for the students from Iran and India. Knowing that this is a common pattern may help us to start an analysis.

People from Japan staying in France are surprised to find that in many stores a transaction involves standing in line once to get a product, then again to pay the cashier. Being unused to such a system, they may react with a quick, "they are stupid!" Like other negative reactions, this one often terminates reflection. But it can help to use this reaction as a signal to try to figure out why things are arranged this way. I believe that the system in France can be traced to a basic security problem. If only the owner handles cash, then there is no chance that hired employees will act dishonestly or make costly errors. It may well be that internalized controls are quite sufficient to keep clerks honest in Japan while other forms of controls may be needed in other countries.

The reaction, "they are stupid," is often accompanied by very strong emotions and a sense of personal outrage. For example, the sojourner often discovers that the host nationals are ignorant or ill-informed about the sojourner's homeland. People from all parts of the world who come to the U.S. get upset because Americans in general seem rather uninterested in what goes on outside their own country. Another example is that Swedes who live in France discover that when they go to a movie they find an usher, or *ouvreuse*, waiting to show them to their seats and that she expects a tip for the service. This small custom triggers strong emotional reactions: "What a stupid system! I can find my own seat!" The French people, of course, give the custom little or no thought. The tip is part of the cost of going to a film. The service may seem pointless, but perhaps it's a way of fighting unemployment.

The feeling, "they are stupid," may stem from basic differences in the way people think and the way they convey ideas. At one seminar involving Japanese and U.S. businessmen, an American asked a Japanese what was most difficult for him in the United States. The Japanese replied, "The most difficult part of my life here is to understand Americans. They are so irrational and illogical."

It is troubling to find out that people from another culture find one stupid or irrational. But knowing this may help one to keep things in perspective when he or she gets the impression that people in other cultures are irrational, or that they do not think clearly. The "they are stupid" reaction can serve as a red flag, a signal to think, "Something's going on here that seems very stupid to me. I wonder if it seems stupid to them?"

Some Additional Negative Red Flags

There are many negative reactions that the sojourner can use to signal, "Start thinking about possible differences between the two cultures." Reading through the following negative red flags may help the reader to think about other examples of the application of inappropriate meaning rules to an event in an unfamiliar culture.

"I can't accept..."
"They are cold!"
"They are dishonest!"
"I hate the (nationality)!"
"It's incredible!"
"They are insulting!"
"They are patronizing."
"It's ridiculous!"
"It's so expensive!"
"They are uncultured!"
"They are untrustworthy!"
"Why don't they do it our way?"
"They are like children!"
"It's disgusting!"
"It makes me furious!"
"They are hostile!"
"They are inscrutable!"
"They don't respect me!"
"They are primitive!"
"It is shocking!"
"It's uncomfortable!"
"They are unfriendly!"
"They are unpredictable!"
"They are years behind us!"

POSITIVE RED FLAGS

Most red flags are negative; they are unpleasant reactions. But cases of the opposite sort do occur. These are situations where things appear to be better or more pleasant than they actually are, again because of a difference in cultural meaning. Positive red flags are also more hazardous because an inappropriate expectation of something pleasant is quite likely to lead to disappointment.

Positive Red Flag 1: "They Are So Friendly!"

Visitors to the U.S. are often gratified by the warm reception they get in the first few days. They may be greeted with broad smiles, invited for meals, or even invited to stay in Americans' homes. Depending on the culture from which they come, they may interpret such gestures as meaning, "We are going to be close friends and will see a lot of each other." The next step can be harsh disillusionment. The same American families that seemed to be indicating the beginning of a strong relationship are likely to forget about the foreign visitors after a week or two. The sojourners would be wise to investigate the different meanings of friendship in the two cultures. Friendships in the U.S. often do seem to start easily and to reach quickly a level of intimacy that would take much longer in Europe, for example. But it also seems that American friendships are less durable and that the obligations of friendship are weaker in the U.S. than in many other places.

"You must drop by and see us sometime!" is an American expression used casually and usually without serious intent. It should not be taken literally. Indeed, the visitor who takes the "invitation" at face value and does drop by unannounced may find that the American hosts are rather dismayed.

Positive Red Flag 2: "We Are Going to Be Intimate Friends!"

Assumptions about intimate friendship vary greatly from culture to culture. If you expect meanings to remain unchanged when you go to a new country, you are likely to misread the signals of others and perhaps to do things that will lead to misunderstandings on the part of your hosts. A Dutch woman living in Paris had a disagreeable experience of this sort. She enjoyed talking with a French friend and invited him to her apartment for dinner one evening. The meaning she had intended to convey was "we are going to eat dinner together" and nothing more. But her friend interpreted the gesture as implying an invitation for sexual intimacy. He discovered the miscommunication in the middle of dinner. At this point the Frenchman stood up and said, "You don't think I'm going to cross Paris just to have dinner, do you?" and stormed out the door. (Note that in this case the Frenchman made an inappropriate assumption even though the incident took place in his home country.)

The Dutch woman indicated that a number of her friends had similar problems. Analogous problems have been reported by sojourners between many pairs of cultures. The issue of intimacy, and especially sexual intimacy, is a large and difficult one that can lead to major misunderstandings between culturally different people. We have merely touched on it here.

Positive Red Flag 3: "They Are So Generous!"

You may be charmed by the generosity of your hosts, but it could be that in terms of the host culture's rules, you are incurring a debt or obligation that you are not aware of. It wouldn't hurt to try to understand what sort of implicit assumptions exist in the culture with regard to the obligations that one takes on when he or she accepts another's generosity.

Often the social rules of a situation require your host to make amazingly generous offers, offers that you feel unable to accept. If you admire an object in the home of a Brazilian, you may find that it is offered to you. A naive reaction of "oh, how generous!" may be quite an oversimplification. So, quick thinking on your part is required. A friend suggested the following gambit: "Oh, thank you for your great generosity! It is a beautiful music box and I am happy to own it. But it looks so nice here that I would like to leave it where it is. I will think of it as mine, and the thought will make me happy. But I want to keep my music box on your table."

Dealing with generosity is especially tricky if the visitor comes from a wealthy nation. A host in a lesser developed country may feel obliged to entertain on a scale appropriate to the wealth of the visitor's country. But the sacrifice of money and material goods by the host may be overwhelming in relation to what he can truly afford. I have talked with American students who accepted gestures of extraordinary hospitality from host nationals who were digging very deeply into their pockets in order to be especially welcoming. The question of when to accept and when to decline is very delicate, and the question of how to decline in a culturally appropriate way may be especially perplexing. In any case, the visitor should keep in mind that such acts may show a far greater sacrifice in the host country than they would have reflected back home.

RECIPROCAL RED FLAGS

A third type of warning signal occurs when the visitor finds host nationals reacting in unexpected ways to his or her behavior. When the reaction of culturally different people to one's usual behavior is one of anger, surprise, or laughter, it is possible that one has done something unusual in the terms of the host culture. I call these reactions of one's hosts "reciprocal red flags."

Reciprocal Red Flag 1: "They Are Angry at Me!"

A study-abroad program director in England regularly asks her students, "Has anybody become angry at you this week?" The students sometimes recall cases in which someone did get angry at them and begin a cultural analysis to attempt to understand what they had done that was inappropriate in England. A discussion of these incidents with the program director often leads to a better understanding of the students' native cultures as well as of English culture.

A Frenchwoman working in California tells of the following incident. She was driving on a large highway when she saw a police car behind her with a bright red light on. She wondered what was happening but kept on driving. In France the police always drive beside a car and signal the driver if they want the car to stop. Since the police behind her did not do this, she kept driving. Only when the police car turned on its siren did she pull over and stop. She was puzzled when the police officer was angry at her. Thinking back on the incident later, however, she could see that her behavior, which made perfectly good sense according to French rules, was not appropriate from the point of view of a California policeman.

When a host national gets angry, it is a good idea to start thinking. Many of us stop thinking and react emotionally when someone becomes angry at us. But even if one has not learned to inhibit his or her emotional reactions, they can still be used as signals to begin a systematic cultural analysis in order to determine what went wrong.

Reciprocal Red Flag 2: "They Are Surprised at Me!"

When living in France in 1978, I opened a checking account in a French bank. I casually asked the bank manager, "What do you do if I write a check for which there is no money in the bank?" The banker looked very surprised, paused for about fifteen seconds, cleared his throat, and said in a severe tone of voice, "I certainly hope that will never happen!" I tried to reassure him that I didn't intend to let it happen, and let the subject drop. Some time later I asked some French friends why this was such a surprise to the banker. I learned that "bouncing a check" is much more serious in France than in the U.S. To do so is a criminal offense. In this situation, I was able to use the reciprocal red flag, "they are surprised," as a cue to start an analysis; consequently, the experience was educational.

Reciprocal Red Flag 3: "They Are Laughing at Me!"

It is likely that at some point a sojourner in a new culture will behave in what seems a perfectly normal way, only to find that the natives burst out laughing. There are two common reactions to this experience: One may feel humilated and hurt, or one may be able to laugh with the others, even before completely understanding the humor of the situation. Later, the visitor may be able to find out what made his or her hosts laugh.

A Norwegian girl went to France as part of an exchange program and lived with a French family for a year. A few days after her arrival, the French mother served artichokes to start the dinner. The Norwegian, who had never seen such a thing, picked up a knife and fork and tried to cut it into pieces. The family began to laugh.

How a person reacts to such an experience depends on many factors. But if the visitor can manage to laugh with the hosts and to explain the perfectly natural fact that certain things are unfamiliar, the experience can be a very positive one. Later, the visitor may be able to put him- or herself in the hosts' shoes, and to imagine what the situation must have looked like from their point of view.

WHAT TO DO AFTER SEEING THE RED FLAG

The basic thrust of this essay has been that the sojourner can use his or her own reactions, and those of others, as warning signals, or red flags, to prompt the beginning of a cultural analysis. This means that he or she can start thinking about cultural differences, that is, about the possible differences in the meaning of similar behaviors in the home and host cultures. Sometimes one will be able to figure things out alone. But especially in the first few months it is helpful to ask host nationals join in the investigation. Perhaps the best host nationals to ask for help are those who themselves have lived in other cultures, especially those who previously have stayed in the sojourner's country. They will have encountered some of the same differences that the visitor is seeing and will be able to aid the visitor in understanding the point of view of the local people.

Talking with other foreigners can help too. It might be a good idea to start or join a group of people from various cultures who meet to discuss their cross-cultural experiences. Often people from various cultures will have quite different perceptions of the same host culture. By comparing these perspectives, one can gain an improved understanding of the situations that have been detected by using the red flags. For example, English people living in France get upset because the French "don't know how to stand in line." This is a major source of annoyance to the English. It helps to enlarge their perspective if they talk with Italians living in France. Several Italians with whom I spoke were vociferous in their objections to the propensity of the French to stand in lines: "They spend their life in lines, always queueing! What a bore! It's so dead! I prefer the way we handle such situations in Italy. There things are more sporting, and you can get things done more quickly!"

A tactic that may help one to understand both the home and host cultures is to look for parallels between them when a red flag occurs. For example, many Americans get upset when traveling in Mexico because a small bribe, *la mordida*, is sometimes required to get things done. The Americans are likely to feel morally superior to their hosts. It would help in this situation for the Americans to reflect on the various mechanisms that exist in the U.S. to help get things done more efficiently. Bribes are not common in the U.S. But many Americans think nothing of calling on a friend who works in an office when they need something done by that office, of using a "connection" to find employment, or of having a friend help in buying something at a lower price. Such tactics for obtaining special privileges are common in the U.S., and they may serve a purpose somewhat similar to that played by *la mordida* in other countries. The person who has looked for parallels in the two countries may make progress in understanding both.

Seeing a red flag is just the beginning. Even when a red flag lets one know that a cultural difference is operating, it may not be simple to bring that difference to light and to understand the differing values and patterns of behavior that are involved. The process is a little like working a crossword puzzle—the more parts one has answered, the easier it is to answer the remaining ones. But, at the beginning, it is often very difficult to get started. This is why I am suggesting that recently arrived sojourners should discuss perplexing situations with others and should look for parallels within their own home cultures.

If we overlook cultural differences and interpret another individual's behavior according to our own cultural rules, serious errors are likely to occur sooner or later. To some extent, such errors are bound to happen; no one can know every subtle detail of a new culture when he or she first arrives, regardless of how much investigating was done beforehand. But careful use of our own subjective reactions as warning signals, or red flags, can help to more rapidly reduce the amount of miscommunication and misunderstanding between ourselves and our hosts.

RESOURCE SEVENTEEN

UNDERSTANDING THE HOST COMMUNITY

By living for an extended period of time in the host community, an exchange student is bound to gain a feeling for its ways of life. However, just as important features of one's home community can go unnoticed if not directly encountered, key aspects of an exchangee's host community may never be recognized unless a deliberate attempt is made to find out about them. The following activity, which is in the form of a "scavenger hunt" for information about the host community, gives exchangees an outline for investigating and sharing with each other several major dimensions of the daily lives of host nationals.

Objectives:

- To obtain information about important aspects of the host community and about the activities of members of that community.
- To compare and contrast life in the home and host communities.
- To foster interaction between the exchange students and members of the host community.
- To increase awareness of the relationship of the host community to broader issues, trends, and problems occurring on a global scale.

Who & When: This activity can be used only by exchangees who have a good working knowledge of the host language. It is suggested that this activity not be undertaken sooner than four weeks after the exchangees' arrival nor later than four weeks prior to their departure.

Location: This activity can be used only in a geographic area or "community" of limited size (a city, town, county, district, parish, township, or other small region) where all participants in the activity are living.

Materials:

- Ten strips of paper, each with the name and definition of a dimension of community life and with related research questions (found in the Exchangees' Materials section)

- At least ten felt-tip pens for use by the activity leader and the participants
- At least ten sheets of flipchart paper with columns and headings (to be prepared during step 7)
- A pencil and small notebook for each participant
- Masking tape or thumbtacks for hanging flipchart pages on the wall
- (optional) A prize or prizes for the "winning" group(s).

Time: Seven to eight hours when completed in one day. This activity could also be completed over a period of one or two weeks. In either case, two to three hours must be reserved for the closing plenary session, which begins at step 8.

Procedure:

Step 1: Introduce this activity by announcing that the exchangees will be participating in a community information scavenger hunt. (You may need to explain that a scavenger hunt involves teams of participants searching for designated objects or information during a limited period of time and within a defined geographical area.) If appropriate, you may add that there will be a prize for the group that is judged to have gathered the most (valid) information during this scavenger hunt.

The purpose of this scavenger hunt is for the students to discover certain types of information about the community in which they are being hosted. The nature of the information that they are to find will be determined by a random drawing. The information discovered by each team will be shared among all members of the group during the closing session.

Step 2: Divide the exchangees into groups of two or three. It is important to place together students who come from the same home country, cultural region, or continent.

Resist exchangees' requests to allow groups of four or more because smaller groups will be less intrusive in the community as they go about their information search, and because one needs a minimum of five groups in order for this activity to work well (see the note in step 3).

Step 3: Fold the ten strips of paper with the definitions and research questions about community life. (These should have been prepared beforehand as described in the instructions at the beginning of the Exchangees' Materials section.) Place the strips in a container. Ask a representative from each group to draw one strip, or, if you have exactly five groups, two strips.

Allow two or three minutes for the exchangees to read their group's slip(s) at this time.

NOTE: Ten is the optimal (and maximum) number of groups for this activity, but since it is important that members of each group come from the same home country, cultural region, or continent, it is unlikely that ten groups will be feasible. If you have six, seven, eight, or nine groups, consider these options:

- Selectively remove one or more of the strips (and therefore dimensions of community life for investigation) from consideration, so that the appropriate number remains in the container.
- After a round of drawing has occurred, ask groups to volunteer to take a second strip. In this case, groups that volunteer will have two strips each, while the others will remain with one each.
- Determine which dimensions of community life are likely to be easiest to discover; clip or fold two "easy" strips together in one or more instances so that the number of items in the container equals the number of small groups.

Step 4: Explain to the exchangees that what they are reading on each slip of paper are (1) the name of a particular dimension of community life, (2) a definition of that dimension, and (3) a series of questions that can be used to discover and describe that dimension. The questions help to explain the information for which the group must search during the scavenger hunt.

Tell the exchangees that in a few minutes the groups will go directly into the community in order to discover and record the information. They may use the following resources: their host families, friends from the community, other host nationals, and printed information of all kinds. (In effect, no source of information is excluded.)

Add that it might be a good idea for them to make a note of where each item of information came from so that, later, the groups can also share information about especially good information resources.

Step 5: Provide each exchangee with a pencil and small notebook for recording the information that he or she discovers during the scavenger hunt, and for noting the sources of each item of information.

Discuss whatever may be necessary regarding the exchangees' movements about the community using various means of transportation. If money is to be provided for fares, distribute it at this time.

Conclude by stating clearly (1) the geographical boundaries in which the exchangees must remain, (2) the time when they must return, (3) the location to which they must return, (4) the telephone number(s) of the people they should contact if they encounter serious difficulties, and (5) any other important guidelines or constraints for their scavenger hunt.

NOTE: The minimum time that the exchangees are likely to require to search for the information is four hours. Depending on the thoroughness and level of detail that is expected of their work, more time could be allowed. This activity could be completed by the exchangees over a period of as much as two weeks.

Step 6: Send the exchangees on their way.

If appropriate, provide one or more groups with transportation to the locations where the members have decided to begin their search for information.

Step 7: During the time that the groups are gone, prepare the large flipchart pages on which the groups will record the information they discover. One large page must be prepared for each dimension being investigated. Each page should appear something like this ("political structure" is used here as an example).

POLITICAL STRUCTURE	
Host Community	*Home Country*

Hang the flipchart pages on the walls. (Consider placing a second sheet of flipchart paper in back of each of these ten flipchart pages so that the ink in the felt-tip pens does not seep through the first sheet and mark the walls.)

Step 8: As each group returns, direct it to the appropriate flipchart page and ask the group members to list the information they have found in the column under the "Host Community" heading.

Next, ask the group members to fill in the column under "Home Country or Region" with information that answers the same set of questions that they attempted to answer during the scavenger hunt.

Explain that the "Home Country or Region" information can be about a community similar to the host community (if they know of one) or more general information about the home country or region as a whole. These answers should be directly across from the corresponding answers in the "Host Community" column so that comparisons can easily be made. (Information in the "Home Country or Region" column will tend to be more general, while information in the "Host Community" column will tend to be more specific.)

Step 9: After all of the groups have returned and have filled in their chart(s) completely, reconvene the plenary session.

NOTE: It may be wise to include a meal between the completion of the charts and the reconvening of the plenary session to act as a time buffer for groups that return late. In this way, the plenary session can get started in a smooth and unified manner.

Step 10: Ask one group to report on the items of information it discovered and to comment on the sources it used. (Group members may wish to report as well as on interesting interactions with any members of the host community in the course of the scavenger hunt.)

Then ask the group to comment on the contrasts it found between the host community on the one hand and the home country or region on the other.

Open the floor for questions and discussion. If there are people from the host community attending this session, ask them to answer questions and clarify issues that arise during the discussion.

Maintain awareness of the passage of time. Be sure to move the discussion to conclusion in a timely manner so that all groups have sufficient time to make their respective presentations.

Step 11: Continue as in step 10 with each of the remaining groups.

Step 12: If you are prepared to do so, award small prizes to the members of the group judged to have found the most (valid) information.

EXCHANGEES' MATERIALS FOR USE DURING THE SCAVENGER HUNT

Instructions to activity leader: Make one photocopy of the following material. Cut the photocopy into ten strips along the indicated cutting lines. Then use the ten strips as described in step 3.

———————————————————cut———————————————————

1. **Political Structure**: The form of local government, the way in which those who govern are selected, and the opportunities for local citizens to participate in decision-making processes.
   - (a) What is the basic form of local government?
   - (b) Which decisions are made locally? Which decisions that affect the local community are made by the national government?
   - (c) To what degree and by what means does the local population contribute to decisions made at the local and national levels?
   - (d) In general terms, what is the attitude of the local population toward those who govern locally? nationally?

———————————————————cut———————————————————

2. **Economic Structure**: The means by which goods are produced and distributed in the community, the natural resources exploited locally, and the ways by which products from elsewhere reach the community and are distributed.
   - (a) What are the major local industries? Are they publicly or privately owned? Do they primarily supply goods or services?
   - (b) Are the goods that the local population produces consumed locally or are they primarily shipped elsewhere?
   - (c) From where and by what means does local industry acquire the raw materials and the technology that it uses?
   - (d) Is there a significant unemployment problem in the local community? If so, what are its possible causes?

———————————————————cut———————————————————

3. **Historical Influences**: The immigration patterns, wars and revolts, natural disasters, introduction of mechanized production, and any other events or trends that have influenced the community.
   (a) What have been the major historical forces which have shaped the characteristics of the local community?
   (b) How has the community changed during the past fifty years? How has it remained more or less the same?
   (c) What annual festivals and other traditional events are important in the life of the community?
   (d) Which historical figures are recognized in the community or region? What did they do? Why are they famous?

———————————————————cut———————————————————

4. **Religion**: The major religious beliefs of the people and the institutions through which these beliefs are sustained.
   (a) What role does religious belief play in the lives of the people?
   (b) To what extent do religious leaders play a role in the secular decision-making processes of the community?
   (c) How and to what degree do people actively participate in the activities sponsored by the religious institutions?
   (d) Does the principal religious faith of the people tend to stimulate social change or to maintain the status quo? How?

———————————————————cut———————————————————

5. **Social relations**: The way in which people conceive of and carry out their relationships with one another on a daily basis.
   (a) To what extent are sex roles strictly differentiated? Are men and women free to fulfill similar social and economic roles?
   (b) What are the principal courtship and marriage customs? To what extent do parents influence the choice of one's mate?
   (c) What are the key determinants of social status? What attitudes do people of high and low statuses have towards each other?
   (d) To what extent does one's age determine one's opportunities to hold leading positions, to own property, and to receive respect?

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6. **Major Issues:** The topics and issues currently of concern to members of the local community.
    - (a) What are two or three important local issues? What opinions about them seem to prevail among community members?
    - (b) What is an important issue in the surrounding geographic area that is larger than the local community but smaller than the nation? What opinions about it prevail among community members?
    - (c) What is an important national issue of concern to local community people? What opinions about it prevail locally?
    - (d) How aware or concerned are local people with respect to global issues? If they are concerned, which issue seems to dominate their attention? What opinions about it prevail locally?

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7. **Land Use:** The ways in which the community allocates its territory to different types of activity.
    - (a) Besides residence, what are the primary uses of local land (business, manufacturing, agriculture, extraction, others)?
    - (b) Do geologic features, soil types, or the availability of water have any effect on the nature and pattern of land use?
    - (c) Is land available for new building projects? To what extent is land available only through the ending of agricultural or natural (forests, prairie, savanna, tundra, desert) uses?
    - (d) How much does land cost? Who is able to buy or lease it? Are large population segments excluded from land ownership or use?

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8. **Architecture and Construction:** The basic characteristics of house/building styles and uses, and of construction procedures.
    - (a) From what kinds of materials are most buildings constructed? What basic procedures are used to construct most buildings?
    - (b) What structure and style predominate in home construction? How do these characteristics reflect family living patterns?
    - (c) What structure and style predominate in the construction of public buildings? How do these characteristics reflect patterns of community life and widely accepted values?
    - (d) Are structures for any specific type of activity found very widely throughout the community? What is the activity, and why does it seem to have gained such importance in the community?

—————————————————————cut—————————————————————

9. **Art and Cultural Pursuits:** The art, literature, music, and folklore of the region and its role in the lives of local people.
    (a) Who are the most well known artists (musicians, singers, writers, actors, painters) of the region? Are any famous beyond the region? Are they professional or non-professional?
    (b) What are the most popular artistic styles (such as certain types of music or drama) of the region? How are these artistic styles related to the values and lifestyles of local people?
    (c) To what extent do ordinary local people participate in the perpetuation of local artistic traditions, such as through folk dancing, ballad singing, costume sewing, or handicraft making?
    (d) To what extent do locally created artictic works or activities bring outside people and money into the community?

—————————————————————cut—————————————————————

10. **Recreation:** The way in which local people use their leisure time in activities that bring them together for pleasure and recreation.
    (a) Which recreational activities are family-oriented? Which tend to involve young couples who are courting? Which tend to be thought most appropriate for groups of young children?
    (b) What is the principal recreation of adult men? adult women? adolescent men? adolescent women? What recreation is jointly pursued by people of all descriptions?
    (c) To what extent are recreational activities commercialized? Do such activities provide employment for numerous local people?
    (d) To what extent are local people fans of sporting or other athletic contests that occur on a national or international level? What events seem to particularly grip local attention?

RESOURCE EIGHTEEN

PREPARING FOR THE RETURN HOME

Returning home can be difficult, but relatively few sojourners give any thought to the potential difficulties. While still in the host country, exchange students should be encouraged to think about their forthcoming return to their respective families and home communities. The following exercise, intended for use during the preparation for return subphase, can be used by volunteers in the host community to bring potential problems to the attention of the exchangees and to give them an opportunity to consider ways of minimizing such problems.

Objective: To prepare the participants for understanding and minimizing the effects of the *reverse culture shock* often experienced by sojourners upon their return home.

Who & When: This activity should be used with year-program students within four to six weeks prior to the time that they leave the host community for their return home. In the case of short-program students, this activity should be used within two or three weeks before their departure.

Materials: One copy of each of four statements that describe a typical re-entry problem faced by people returning home following a long sojourn in another culture (found in the Exchangees' Materials section). Only one copy of each statement is required (unless you expect to divide the participants into eight small groups instead of four).

Time: One to two hours.

Procedure:

Step 1: Introduce this activity by recalling that when the students first participated in programs orienting them to the exchange experience, they probably dealt at length with the topic of "expectations." Now it is time for another orientation session about expectations, but this time it concerns expectations about the return to their natural families and home communities. Following are some thoughts that you might try to include in your introductory statement.

It is easy to assume that your return to your home community and natural family will be more or less problem-free. After all, you are returning to your native culture, to a place where you speak the language fluently and have family members and trusted friends awaiting your arrival. But the fact is that (a) the greater the cultural differences between your host and home communities, (b) the longer the time you spent in the host community, and (c) the more well adjusted you became while living there, the more likely it is that *reverse culture shock* will cause difficulties for you.

Step 2: Without further introduction, divide the students at random into four small groups. If you are dealing with a large number of participants, you may wish to divide them into eight small groups. The small groups need not necessarily be of equal size.

Step 3: Provide each small group with a copy of a different typical re-entry problem. Explain that the printed statement describes an actual reverse culture shock problem that has been reported over the years by recently returned international volunteers, exchange students, business executives, missionaries, and others who have been sojourning in a foreign culture for an extended period of time.

Instruct the groups to disperse and to spend the next fifteen to twenty minutes discussing ways in which the assigned problem might be dealt with by themselves upon their return home. The object is for each group to come up with one or two practical suggestions for dealing effectively with its assigned problem.

Step 4: Circulate among the small groups during the discussion period and act as a resource person if the need arises.

Step 5: Reconvene the plenary session after no more than twenty minutes.

Step 6: Ask each group to report in turn as follows.

- Briefly state the nature of the problem (without reading from the printed statement).
- Describe one or two possible ways of dealing effectively with the problem.

Limit each group's report to about five minutes. After each group has reported, open the floor for general discussion for ten minutes or so. Keep track of time so that all four groups can have their ideas discussed within the time allotted for this exercise.

NOTE: If there have been eight discussion groups, ask the two groups that worked on the same problem to report one after the other before opening the floor for general discussion.

Step 7: Summarize this activity by impressing on the students that, by merely participating in this activity, they have taken perhaps the most important single step toward reducing the effects of reverse culture shock. For they have reduced their natural tendency to expect that their return home will be without problems. Their expectations about returning are now more congruent with what the future probably has in store. They should be less surprised by the typical problems of returning sojourners and better able to readapt smoothly to life in the home community.

EXCHANGEES' MATERIALS FOR USE DURING THIS ACTIVITY

Instructions to activity leader: Make one photocopy of the following material. Cut the photocopy into four strips along the indicated cutting lines. (If you will have eight discussion groups, make two photocopies and prepare eight strips.) Then use the four (or eight) strips as described in step 3.

————————————————cut————————————————

Typical Re-entry Problem 1

Returnees—especially young exchange students—have almost always changed and matured in numerous ways during their experience away from home. They have often grown enormously in self-assurance, in their need for independence and respect, and in their knowledge and competence regarding all sorts of things. The family members and old friends whom they will meet upon arrival back home do not realize this; they treat the returnee as though he or she were the same as on the day of departure from the home community. Most returnees find such treatment very hard to accept.

————————————————cut————————————————

Typical Re-entry Problem 2

Returnees—especially those who, like yourself, have lived among other people for an extended period of time—find that they are sharply aware of many features of their home environment and culture that they previously never noticed, or at least never questioned. Becoming suddenly and acutely aware of so many things that were previously taken for granted is not a serious problem; the problem arises because the returnee often finds himself or herself feeling critical of many of these things. This criticism is usually expressed to family members and old friends, who in turn become annoyed with the "negative attitude" of the returnee. Even if the returnee manages to keep his criticisms to himself, he is disturbed to find himself feeling negative about people and events in the place he calls home.

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Typical Re-entry Problem 3

Returnees—expecially those whose experiences have been as rich as yours—usually come home bursting with stories, ideas, facts, and all kinds of other interesting things to tell anyone who will listen. What they find, however, is that almost eveyone they talk to either (a) will not listen for more than a few minutes or (b) listens politely but simply cannot comprehend the richness and vitality of the returnee's experiences. (The latter attitude often shows up in the simplistic questions asked of the returnee, such as "Do people in Guatemala know what telephones are?") Such attitudes are likely to cause considerable annoyance to the returnee.

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Typical Re-entry Problem 4

Returnees—especially if they have lived for an extended time in a culture that is much different from the home culture—bring back with them many new values and patterns of behavior. Their new ways tend to be most sharply different in relation to those whom they love most dearly. This particular change occurs because in their host community they became attached to certain people (such as members of their host family) and learned how to behave toward them according to the patterns characteristic of the host culture. Upon returning home, the returnee encounters people whom he or she also loves—and begins interacting with them as he learned to interact with loved ones in the host culture. In many cases, however, the family members and old friends of the returnee are bewildered and possibly even offended by this strange behavior. They, in turn, begin to act a little strangely toward the returnee . . . and thus the seeds of misunderstanding are sown.

RESOURCE NINETEEN

HELPING EXCHANGE STUDENTS ARRIVE AT CLOSURE

Toward the end of their intercultural homestay, exchangee students need an opportunity to assess their experiences, to air complaints and suggest improvements regarding the program, to express their thanks to volunteers and staff members, and to begin thinking about their impending transition to life in their respective home countries. Simultaneously, those in charge of the sponsoring organization's hosting program need to evaluate the students' experience in the host country, to hear complaints and ideas that the students may have about the hosting program, and to provide support for the students as they begin their second cultural transition. The following activity, intended for use during the preparation for return subphase, meets the needs of both exchange students and program administrators.

Objectives:

- To help exchangees understand what they have gained from their sojourn.
- To help exchangees begin the transition from the host country to their respective home countries.
- To give exchangees the opportunity to air complaints, to suggest improvements, and to express gratitude to volunteers and staff members in the host country.
- To provide the sponsoring organization in the host country with a means of evaluating the hosting program.

Who & When: This activity should be used with exchangees prior to their regularly scheduled return to their respective home countries. Ideally, this activity should occur before the final few days prior to their return home.

Group Leaders: This activity is to be carried out with exchangees in small groups. There must be one group leader for every five to ten participating exchangees.

Materials:
- One copy of the "Facilitator Evaluation Worksheet" (found in the Facilitators' Materials section) for each group leader
- Pen or pencil for each group leader

Time: Approximately three hours, including a break of about fifteen minutes.

Overview of the Activity

This activity features an evaluation questionnaire that is completed on the basis of a discussion by a small group of hosted exchangees during a pre-return orientation. Instead of each person's answering questionnaire items individually, the group leader completes one questionnaire on behalf of the entire group. The leader uses the questionnaire (which is in his or her possession only) to guide and focus a discussion among group members. The leader records his or her impressions of the overall opinion of the group, being careful to note complaints that need to be addressed by the sponsoring organization and individual difficulties that need the attention of a counselor.

One advantage of this method is that it gives all exchangees a chance to speak personally about their experiences. By doing this in a group context, some may discover that they are not the only ones to have experienced a particular problem. Some may feel relieved by having an opportunity to speak about a problem directly to a representative of the sponsoring organization. A second advantage of this activity is that it enables the group leader to help those attending look at the benefits they have gained from their homestay as well as the problems they have faced. Finally, sponsoring organizations that routinely collect an evaluative questionnaire from every exchangee will appreciate that this activity not only reduces the volume of paper received but also enables truly important opinions and problems to be identified immediately (by the leaders of the small groups).

Instructions for the Small Group Leaders

You will be leading a discussion among a small group of hosted exchangees in which your objectives will be

- to help group members focus on what has been learned or gained from the exchange experience,
- to assess the extent to which the sponsoring organization's own goals for the program have or have not been met,
- to assess those aspects of the group members' experiences that were especially valuable or enjoyable, and
- to give group members an opportunity to express complaints, make suggestions, offer gratitude, and/or ask for personal assistance.

As a guide for carrying out this task, you are being provided with a "Facilitator Evaluation Worksheet," which is a combination of a discussion guide and a questionnaire. Please study this worksheet before you begin the meeting of your small group, and have the worksheet in your possession as you conduct the meeting. The worksheet is not intended to guide your group's discussions in a rigid manner. However, it is important that all topics mentioned on the worksheet be covered during the group's discussion so that you will be able to complete the questionnaire items on the worksheet during and after the meeting. By completing the questionnaire items, you will be assisting the office of your sponsoring organization in the host country to evaluate its program for exchange students.

On some parts of the worksheet, you are asked merely to check off items mentioned in the discussion. Please do this during your small group's discussion. On other parts, you are asked to make an overall assessment of the outcome of the hosting program. In these cases, you will need more time to reflect on your group's discussion. Please answer these questions thoughtfully after the session. Your answers should provide a general sense of the outcome of the hosting program as seen by the members of your small group.

Another of your responsibilities is to be available for private conferences with any individuals in your group who have difficulties or grievances that they are uncomfortable raising during the small group's session. At the end of the session, you should announce where and when you will be available for private conferences.

You should determine whether any individual's problem or grievance (whether mentioned during the group's session or during a private conference) should be brought to the attention of the national office for further action, such as arranging for a skilled counselor to talk further with the individual exchangee or considering changes in next year's hosting program. Space is provided on the "Facilitator Evaluation Worksheet" for reporting such individual cases.

When you have completed the worksheet, return it to a representative of the national office of your sponsoring organization.

FACILITATORS' MATERIALS FOR USE DURING THIS ACTIVITY

Instructions: The following model evaluation worksheet may be copied and used without alteration or may be modified to suit local and/or national needs. (The worksheet may need to be translated.) Every facilitator who is working with a small group must have one complete worksheet. More information about the use of the worksheet is found in the section entitled "Instructions for the Small Group Leaders."

Facilitator Evaluation Worksheet

Note: This pre-return orientation and program evaluation for hosted exchangees should occur prior to their return home. If possible, it should occur before the final few days prior to their return home.

____ Record here the number of exchangees in your small group.

Getting Acquainted with One Another

Choose from the suggestions below or create your own opening activity.

- If those present do not already know each other, ask them to introduce themselves to the group.
- Ask each exchangee to describe for the group his or her most memorable experience as an exchange student.
- Ask each exchangee to name one aspect of the host culture that he or she admires and would like to incorporate into his or her home culture.

Discussing Benefits to Host Families and Hosting Communities

Ask the exchangees what they think was gained from the experience by their host families and other individuals, groups, and organizations (such as schools) associated with the hosting program.

As the discussion proceeds, check any of the following items that are mentioned by the exchangees.

___ (A) New knowledge of and interest in exchangee's *home* country
___ (B) Increased interest in international affairs
___ (C) Increased knowledge of or interest in foreign languages
___ (D) New appreciation of themselves as family members or as individuals
___ (E) New skills in dealing with people from other cultures
___ (F) New enthusiasm for work, play, or other activity

After the session ends, list below any other benefits to others mentioned during this discussion that are not included above.

Discussing Things Learned by the Exchangees Themselves

Ask the exchangees what they have learned from their homestay experience. Make sure each person has an opportunity to talk.

As the discussion proceeds, check any of the following learning objectives that are mentioned by the exchangees. In addition, place an asterisk (*) next to any item that is especially emphasized.

Learning Objective One: Personal Values and Skills
_____ (A) Learned to think creatively
_____ (B) Learned to think critically
_____ (C) Learned to accept more responsibility for oneself
_____ (D) Learned to de-emphasize the importance of material things
_____ (E) Learned to be more fully aware of oneself

Learning Objective Two: Interpersonal Relationship-Building
_____ (F) Deepened concern for and sensitivity to others
_____ (G) Increased adaptability to changing social circumstances
_____ (H) Learned to value human diversity
_____ (I) Learned to communicate with others using their ways
_____ (J) Learned to enjoy oneself in the company of others

Learning Objective Three: Intercultural Knowledge and Sensitivity
_____ (K) Increased knowledge of the host country and culture
_____ (L) Increased sensitivity to subtle features of the *home* country
_____ (M) Learned to understand the nature of cultural differences
_____ (N) Broadened one's skills and concepts

Learning Objective Four: Global Issues Awareness
_____ (O) Deepened interest in and concern about world affairs
_____ (P) Became aware of worldwide linkages
_____ (Q) Gained in commitment to the search for solutions to worldwide problems

When this discussion seems to have run its course, read to the group, one at a time, all of the learning objectives (A through Q). Place a "2" next to any objectives that the exchangees think they may have attained through their exchange experience, but that were not mentioned in the previous discussion.

After the session ends, determine how well the learning objectives, considered as a whole, appear to have been met for the exchangees in your small group. Check the appropriate box below:

NOT MET	POORLY MET	ADEQUATELY MET	WELL MET	VERY WELL MET
[ ]	[ ]	[ ]	[ ]	[ ]

Also after the session ends, list below any other important areas of learning mentioned in the discussion that are not included in the learning objectives. (Use additional pages if necessary.)

Discussing Positive Aspects of the Sponsoring Organization's Program in this Country

Ask exchangees to describe those aspects of the hosting program in this country that were especially worthwhile, well run, or otherwise outstanding. Make sure each person has an opportunity to talk.

As the discussion proceeds, check any of the following items that are mentioned by the exchangees. In addition, place an asterisk (*) next to any item that is especially emphasized during the discussion.

_____ (A) Satisfying personal relationships with volunteers or staff
_____ (B) Useful orientations on the local, regional, or national level
_____ (C) Enjoyable social activities (arranged by the sponsoring organization) at the local or regional level
_____ (D) Worthwhile and well-organized short-term exchanges
_____ (E) Good support by local or regional volunteers

After the session ends, list below any other positive aspects of the program for hosted students mentioned during this discussion that are not included above.

Discussing Negative Aspects of the Experience

Ask exchangees to describe any complaints, problems, or other negative aspects of their experiences, including specific complaints about occurrences in the past as well as specific problems that may be occurring at the present. Be sure that each group member has an opportunity to speak.

Listen attentively to the complaints and problems that are aired. Ask for suggestions about how these matters might be improved. Take notes in the spaces provided below as the most troublesome complaints and problems are being discussed, and as the best remedies are being offered.

At an appropriate moment, assure the exchangees that you will be available to speak to any of them privately if they have a problem or complaint that they would rather not discuss in front of the group.

As the discussion proceeds, check below those categories of complaints and problems that seem to be widespread and serious, and write a brief explanation of the nature of these problems.

____ (A) School: ____________________

____

____

____

____ (B) Participant Support: ____________________

____

____

____ (C) Program Length: ____________________

____

____

____ (D) Placement: ____________________

____

____

____ (E) Other Issues (Explain): ____________________

____

____

____

____

After the session ends, determine whether, for your small group as a whole, the exchange experience was more positive or more negative. Check the appropriate box below:

VERY POSITIVE	RELATIVELY POSITIVE	RELATIVELY NEGATIVE	VERY NEGATIVE
☐	☐	☐	☐

Remind members of the group once again that you will be available to talk privately with them, should anyone have a problem or complaint that he or she has not wished to discuss during the group's meeting. Be sure to state the time and place where you can be found by those seeking to have private discussions with you.

Thank all the members of the group for joining in this discussion, which is an important program evaluation tool for the office of the sponsoring organization in this country. Assure them that their thoughts and concerns, as recorded on this worksheet, will be examined and taken into account by members of the staff at the national office.

Postscript: Additional Instructions to the Group Leader

A member of your group may have a serious problem that warrants further counseling and that should be brought to the attention of the national office. In such a case, make sure the exchangee knows that the problem is being taken seriously. Listen carefully to him or her, trying to understand the nature of the problem. Assure the exchangee that action will be taken by others in the near future.

Whether or not you think you've been of any comfort to an exchangee with a serious problem, fill out a form like the one below (using additional sheets if necessary), giving particulars that you think should be brought to the attention of the national office.

NAME OF EXCHANGEE: ______________________________

HOST COMMUNITY: ______________________________

NATURE OF PROBLEM: ______________________________

____

____

UNIT·6

HOST FAMILIES
DURING-SOJOURN

During-the-Sojourn Orientation for Host Families

Priority Level: In comparison with the other eight units in an overall orientation scheme, unit 6 is one of two having second priority.[1] The high priority of this unit is not an indication of the time and energy required to prepare formal orientation events for host family members; rather, it is a reflection of the effort that should be made to show concern for them and to provide direct support to them throughout the entire time that they are hosting.

Responsibility: All objectives below are appropriate for implementation by volunteers and staff members in the hosting country. Primary responsibility for carrying out the supportive functions belongs to local volunteers in the host community.

Subphase Objectives: Following are brief statements of appropriate basic objectives of each of the five subphases.[2]

Immediate Post-Arrival (of the exchangee in the family's home): Within two or three days following the arrival of the exchangee in the home of the host family, a local volunteer should visit the home and talk informally with family members. The volunteer should also talk (privately) with the exchangee. The purpose of this visit is for the volunteer to listen nonjudgmentally to whatever information anyone cares to relate, to answer any questions that may be asked, and to show positive interest in the family, the exchangee, and the overall hosting situation.

Delayed Post-Arrival: Within the first several weeks of the homestay, the same local volunteer should visit the home of the host family again on one or even two occasions. The purpose of additional visits is the same as that of the first visit.

As time passes, the possibility that the volunteer will find evidence of difficulty or misunderstanding increases; another purpose of these periodic visits is to bring nascent problems to light so that they can be dealt with relatively easily. But even if no problems are uncovered, the visits are worthwhile in making clear to the host family that their role as the primary giver of support and advice to the exchangee is valued by the sponsoring organization and warrants the active interest and concern of its local representatives.

At least one parent from each host family should attend a local or regional orientation session three to five weeks after the exchangees' arrival in the case of half-year or year programs, and two to three weeks after their arrival in the case of short programs. (Other family members also should be invited to attend this session.) If practical, this session for hosts could be held at the same time and location as the delayed post-arrival event for the exchangees (described in the unit 5 Introduction). The host family's orientation session should focus on

a. explaining the adjustment process of people who immerse themselves in an unfamiliar culture, the potential negative effects of adjustment stress, and some ways in which those in a caretaking or advisory role can help sojourners to reduce these negative effects and to benefit from intercultural learning;

b. discussing realistic expectations for a family's experience during the time that it is hosting a young exchangee;

c. reviewing specific procedures that host parents should follow in contacting representatives of the sponsoring organization in case of emergencies or extreme difficulties; and

d. providing ample opportunity for host family members to ask questions and to discuss matters of mutual concern.

Mid-Stay: Throughout the long middle portion of the homestay, the same local volunteer should visit the home of the host family on the average of once each month, and during times when exchangees and host family members tend to have adjustment difficulties (such as immediately after special holidays). The purpose of these periodic visits is the same as that of the earlier visits.

Mid-stay orientation sessions for host families are optional.

Preparation for Return: Periodic visits to the home of the host family by the same local volunteer should continue during the final weeks of the homestay, and might be increased somewhat in frequency because of the new stresses that arise as the exchangee's departure day draws nearer. The purpose of these final visits is the same as that of the earlier visits.

At least one parent from each host family should attend a local or regional orientation session five or six weeks prior to the exchangees' departure in the case of half-year or year programs, and two to three weeks prior to departure in the case of short programs. (Other family members should also be invited to attend this session.) If practical, this session for hosts could be held at the same time and location as the preparation for return event for the exchangees (described in the unit 5 Introduction). The host family's orientation session should focus on

a. assisting host family members to identify and clarify their expectations regarding their impending end-of-stay separation from their exchangee, and encouraging them to take positive steps to make the transitional experience a positive one;

b. developing an awareness in host family members of the possible needs and expectations that the exchangee and his or her natural parents may have for the transitional experience;

c. providing ample opportunity for host family members to ask questions and to discuss matters of mutual concern; and

d. giving practical and logistical information as necessary.

Immediate Pre-Return: There are no specific objectives for the orientation of host family members at this time.

Resources in this Handbook: The following resources should prove useful for those who are developing materials and activities for the during-the-sojourn support and orientation of host family members.

Resource 8 (located in unit 3) is a sample orientation document for host family members. Intended primarily for use prior to the exchangees' arrival, it will also be useful for those who are planning an orientation session for host family members in the delayed post-arrival subphase.

Resource 20 is for use with local volunteers who periodically visit the homes of host families. This training outline is for use either just before the arrival of the exchangees, or immediately after the volunteers have made their first visit to each family.

Resource 21 relates what is known about the adjustment process of people who immerse themselves in an unfamiliar culture, about the effects of adjustment stress, and about ways in which the negative effects of this stress can be reduced. This resource should be the basis of a presentation or locally designed exercise for host family members in the delayed post-arrival subphase.

Resource 22 includes three activities related to the transitional experience of both exchangees and host family members at the time of their separation at the end of the homestay. These activities should be used in the preparation for return subphase.

NOTES

1. The relative priorities of the nine units are stated and explained in section 6 of the introductory essay, "Principles of Youth Exchange Orientation."
2. For a complete list of subphases, see the chart in section 4 of the introductory essay, "Principles of Youth Exchange Orientation."

RESOURCE TWENTY

TRAINING VOLUNTEER EXCHANGEE-FAMILY LIAISONS

A very important person on the sponsoring organization's team in the host community is the exchangee-family (or student-family) liaison. The importance of this position, which is usually held by a volunteer at the local level, has not been fully realized because many who have served as liaisons have been reluctant to exercise their role to its full potential. That potential can be realized only to the extent that the liaison makes contact on a regular basis with the exchange student and the members of his or her host family, thus actualizing the "on-going support" that every exchange organization should be able to provide. The following outline for training exchangee-family liaisons was developed by Mary Houts and Sally Schroeder, AFS volunteers in California. Mary Houts writes further: "The biggest hurdle is getting the liaison to initiate the contacts with the student and his or her host family. Liaisons have the tendency to wait for a phone call, which often is too late to save a placement." The most important service exchangee-family liaisons can perform is to make face-to-face contact with the students and host families for whom they are responsible on the average of once a month throughout the families' hosting experience.

What Does an Exchangee-Family Liaison Do?

A liaison helps the exchange student make the necessary adjustments while striving to help the host family remain satisfied.

A liaison helps all to recognize that adjustments are normal, that all go through an adjustment cycle to some extent.

A liaison is alert for the three basic causes of difficulties between the exchange student and the host family members, namely

misunderstanding or misinterpreting each other's words and/or actions,
neglecting to provide each other with necessary information, and
having fundamentally different needs and/or personalities.

What Kind of Person Is an Exchangee-Family Liaison?

A liaison is a person who can be a confidential, objective listener and who is characterized by tact, diplomacy, and open-mindedness.

A liaison is a person who can establish rapport with, and maintain the confidence of, both the exchange student and the host family.

A liaison is a person who avoids the tendency to feel overly sympathetic toward either the exchange student or the host family.

A liaison is a person who has the ability to gather information in an unobtrusive manner about the homestay and the reactions to it of the student and family members, to evaluate available information on a regular basis, and to know how to offer timely advice in order to support (or, if necessary, terminate) the homestay.

When and How Does a Liaison Make Contact and Gather Information?

An effective exchangee-family liaison makes contact

- before the exchange student arrives in the home,
- two or three days after the exchange student arrives in the home,
- every two or three weeks for the next two months,
- in the case of year programs, once each month during the rest of the year, and
- during specific times when many exchange students and hosts have adjustment difficulties (such as just after special holidays and during the frenzied period before the exchange student returns home).

An effective exchangee-family liaison, during regular visits to the hosts' home, introduces topics designed to elicit helpful information, topics related to

- the backgrounds of the exchange student and host family members,
- the goals of the student and of host family members for the overall homestay experience,
- the expectations (regarding chores, for instance) and "house rules" governing family members not considered to be adults,
- the friendships the student has made outside the family,
- the social, religious, recreational, cultural, and other activities that the student engages in both within and outside the family environment,
- the adaptation of the student to social, extracurricular, and academic aspects of the school,
- the contacts that the exchange student has with natural family members (especially via the telephone),
- the way the student uses his or her money,
- the physical and mental health of the student, including his or her reaction to local foods, and
- the patterns of adjustment of the exchange student and family members to each other.

An effective exchangee-family liaison, during regular visits to the hosts' home, is alert for symptoms of emotional and other problems in the student such as

direct or indirect talk of doing harm to oneself or others,

indications of loss of a sense of reality,

sudden or major changes in previously established sleeping, eating, studying, socializing, or other behavior patterns,

withdrawal from contact with host family members or with peers,

extremely aggressive behavior, verbally or physically,

use of illegal drugs or excessive use of alcohol,

repeated complaints about physical problems, large or small, that cannot be substantiated by the examination of a physician,

frequent and inappropriate swings of emotions,

continuing severe homesickness, depression, or anxiety, and

telephone contact with natural family members at an average rate of three or more times per month (not counting calls clearly made to mark special occasions such as birthdays, special holidays, and so forth).

How Should a Liaison Use the Information Gathered?

The information about exchange students and host family members remains confidential in most cases.

Only the appropriate exchange organization supervisor (in some areas, a volunteer; in others, staff) is informed about adjustment or other difficulties that appear to have potential for causing serious problems in a placement. Such information sharing should occur sufficiently early for ameliorative steps to be taken so that, if possible, a family change can be avoided.

How Should a Liaison Handle the Question of Students' Wanting to Change Host Families?

In all year-long homestays arranged by exchange organizations, 20 to 25 percent of the exchange students are moved to a new host family for a variety of reasons, many of them involving dissatisfaction on someone's part.

The liaison informs the appropriate exchange organization supervisor immediately if either the student or members of the host family talk about the possibility of a family change, or if the liaison judges the adjustment difficulties in the placement to be serious.

Adjustment difficulties can sometimes be resolved, especially if the liaison has maintained regular contact with the student and host family members so that problems are recognized and dealt with before they become major crises.

A family change is an acceptable way of dealing with severe adjustment difficulties and must not involve the blaming of any of the parties involved.

A family change should be followed by continued supportive contacts with members of the former host family as well as with the exchange student.

What Other Responsibilities Should a Liaison Assume?

A liaison should join with other local volunteers (including selected former host families) to provide an orientation session for all host families, with special attention given to those who are about to host for the first time (see Resource 8).

A liaison should advise and coach host family members about the orientation that they should give to the exchange student regarding the use of their home and their patterns of family life (see Resource 9).

A liaison should greet and become acquainted with the exchangee within two days of his or her arrival in the community. Small, useful gifts (such as a map of the community and a floor plan of the school) can be given to the student at this time.

If others are not able to do so, the liaison should introduce the student to the school to which he or she has been assigned by means of a visit to its campus, showing back issues of the yearbook or other school publication(s), or introductions to school personnel.

A liaison should insure that the exchangee is properly registered and makes appropriate selections of courses and/or extracurricular activities at the school.

A liaison should make certain that local students are assigned to look after the exchangee during the first week or two of school, and that someone joins him or her for lunch during that time.

A liaison should strongly encourage the student to attend all meetings related to exchange organization life in the community and in the larger district or area, arranging transportation to and from such meetings if necessary.

A liaison should be alert to the possibility that it may be useful at some point during the year to convene a special meeting with the host family, speaking separately or perhaps even individually with the parents and children in the family, in order to air grievances, compare notes, and offer advice.

A liaison should be alert for signs of adjustment stress in the exchangee, and should help to educate host family members about such stress and ways of dealing with it (see Resource 21).

A liaison should take steps to help host family members deal with their separation from the exchange student at the end of the year (see Resource 22).

A liaison should encourage the student to join with other exchangees in the vicinity to do something (such as presenting a skit) near the end of the year to thank volunteers and other community members who have been helpful to them.

RESOURCE TWENTY-ONE

INFORMATION ON ADJUSTMENT STRESS FOR HOST FAMILIES

As the primary givers of support and advice to exchange students, host family members are a sponsoring organization's first line of protection against the problems and expenses that may occur when a student has exceptional difficulty in adjusting. Helping host families to be well informed about adjustment stress is, therefore, in the best interests of everyone—national staff, local volunteers, school faculty, the host families themselves, and, of course, the exchange students. The following essay, written especially for this handbook by Cornelius Grove, should be the basis of an effort by local volunteers to prepare host parents and older host siblings to cope more realistically with their exchangee's adjustment process. The information in the essay should be disseminated very soon after the exchangee arrives. The essay can be adapted or adopted for mailing to host parents or, better, can be presented as part of an informal lecture/discussion session for new host parents and older siblings.

Whenever people encounter a substantial change in the typical patterns of their lives, adjustments become necessary. When new infants come home for the first time, their parents must adjust. When families move from one community to another, their members go through periods of adjustment. When children leave home for college, the military, or work in a faraway place, they must adjust to new ways of life—while their parents adjust to their absence. The death of one's spouse entails the longest and most difficult adjustment challenge for many people, but researchers have found that other especially troublesome life changes include divorce, serious injury or illness, being fired, going to jail, financial loss, and starting a new job (even in the old company), plus ostensibly positive changes such as retirement, a major increase in income, marriage, and outstanding personal achievement.[1]

The twentieth century has vastly increased the opportunities for human beings to face another abrupt change in their ways of life—by flying thousands of miles in a few hours to an unfamiliar country, community, and culture, there to take up residence for an extended period of time. Nowadays, this type of transition is faced routinely by businesspeople, military personnel, technical assistance experts, missionaries, diplomats, teachers, students, and many others.

As a host family member, you have graciously volunteered to play the key supporting role in a life-change experience of a young person from a distant community and culture. For a while after he or she arrives on your doorstep, you and the other members of your family will need to make certain efforts to adapt to his or her presence. Your process of adaptation may be burdensome at times, and nothing in the following pages is intended to belittle the effort that you will put forth to make the appropriate changes in your patterns of living. This essay, however, focuses on the adaptation process of your exchange student. No matter how hard you work to accommodate him or her in your home, chances are that he or she will have to work harder in order to make that mutual accommodation satisfactory. And you will need to advise and assist your student as he or she faces this special challenge.

Why Is Adjustment Potentially So Difficult for Exchangees?

Look at it this way. You and the other members of your family are living in your own home and community, going daily to your own schools and places of work, shopping, and recreation; depending on your own friends and nearby family members; eating your accustomed foods; speaking your accustomed language; and living by your accustomed values and norms of behavior. Into this reasonably stable situation is introduced only one new element—your exchange student. Chances are, you're going to be able to deal quite well with one new element in an overall context that is so thoroughly familiar to you.

What about exchange students? Well, they come into your community all alone, leaving far behind old friends and family members. Your home is unlike the home they grew accustomed to. The school they attend in your community, the places where they shop and play, all are unusual in some ways, maybe in many ways. Your food is different, possibly to the point where they feel unwell for some weeks. Your language may be anywhere from highly similar to totally unintelligible. Potentially even more troublesome are your values and norms of behavior, which because they are intangible and usually unspoken, may be recognized only when embarrassment or even anger attends their violation. All this and more must be faced by a relatively youthful person who, quite possibly, was never before all alone in a completely unfamiliar place.

Really, when you think about it, exchange organizations expect an awful lot from these young students. But the vast majority of them do manage to make the necessary adjustments and do return home far wiser for their challenging experiences. And why is this so? Because human beings are adaptable and because they help each other as adaptations must be made. In the case of youth exchanges, it is in part because the young people are helped through their processes of adaptation by a variety of people doing a variety of jobs in both their home and host countries. Some are professional staff members. Many more are volunteers. But none of them has more contact more often with the exchange students than you, their respective host family members. No one can take more credit than you for the satisfactory adjustment and accelerated learning of one particular exchange student.

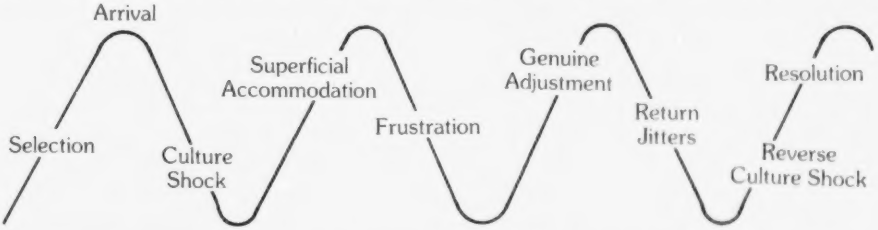
What Is Involved in a Satisfactory Adjustment?

Different people have widely varying reactions when faced with the perplexities of an unfamiliar culture. Numerous complex factors are involved in any given sojourner's pattern of adjustment. These factors are related to (1) the sojourner's own family and cultural background and his or her previous contact with unfamiliar cultures, (2) the sojourner's attitude toward and expectations regarding the experience, (3) the nature and extent of the differences between the home and host cultures, (4) the quality of the sojourner's preparation and training, (5) the helpfulness of the support he or she receives from people in the host culture, (6) numerous details of the new culture and environment, and, no doubt, (7) a variety of other less easily identifiable factors, possibly even including the extent to which the sojourner has a predisposition to deal more or less effectively with sudden changes in the patterns of daily life.

In spite of these complexities, many sojourners go through adjustment processes that are similar to some extent. Generalizations about adjustment are possible, and intercultural specialists have been offering generalizations for decades. One characteristic of virtually all such generalizations is that they include alternating high and low phases. In other words, there is wide agreement that sojourners go through cyclical periods of feeling very good and very bad for a period of time after entering the new environment.

So the first thing that can be said about a satisfactory adjustment is that some difficulties can be anticipated. A satisfactory adjustment is likely to include feelings of disillusionment, discouragement, depression, and so forth. Some sojourners are able to adapt far more easily than others, but all have problems to some extent. (We are talking now about sojourns in which the visitor is thoroughly involved with host nationals, as is the case with any intercultural homestay. We are not talking about tourist jaunts or resort vacations abroad, during which it may indeed be possible to avoid adjustment stress by maintaining only superficial contacts with host nationals.)

In the literature about student exchanges of some years ago, a popular way of describing a typical student's ups and downs was to draw a wavy line (technically, a *sine wave*) running from left to right, and to label and describe each of the high and low points. Often the wavy line wisely represented not only the time the student spent in the host culture, but also periods of time before and after the sojourn abroad. An illustration of this type of diagram is shown below.[2]



This illustration was, and is, useful in emphasizing that the process of adaptation involves emotional highs and lows, and in pointing out that the return home ("return jitters" and "reverse culture shock") is a problematic experience, just as is the entry into the new culture. Also, the illustration's distinction between early "superficial accommodation" and later "genuine adjustment" is quite interesting because it underscores the fact that some values and norms of behavior of a new culture are so subtle that much time is required for a sojourner to really get a firm understanding of what is going on.

A problem with this way of illustrating the adjustment process is that it depicts the height of the highs and the depth of the lows as being uniform throughout the sojourn, thereby suggesting that the typical sojourner makes no progress toward returning to a normally stable emotional life. Another problem with this type of illustration is that it adopts an overly simplistic view of the nature of adjustment, treating it as though it is merely a matter of feeling emotionally good or bad. A more complex theory was published in the mid-1980s and may be consulted by interested readers.[3]

Around 1980, some intercultural specialists tried to stop talking about adjustment or adaptation and instead began referring to the *effectiveness* of the visitor to the host culture. This approach, which originated with a respected research team in Canada,[4] was intended to draw the attention of practitioners away from the presumed importance of eliminating emotional and practical problems. After all, some sojourners can eliminate their distressing culture-contact problems by withdrawing from (or never entering into) significant daily relationships with host nationals and interacting almost exclusively with other expatriates living in the area. The emphasis, said the Canadians, should be on the sojourner's gradually growing ability to be fully involved with host nationals in a mutually satisfying way—in a word, to be interpersonally effective.

Adjustment Is Difficult! How Do People Cope?

Even though the process of adjustment—of becoming interpersonally effective in an unfamiliar culture—is fraught with challenges and periods of distress, most sojourners eventually get through it. Along the way, however, they are likely to try to cope with the difficulties in ways that are unproductive. Two typical coping strategies have been labeled *fight* and *flight*. Fight suggests that the visitor adopts a hostile or excessively critical stance towards host nationals and their ideas, values, and customs, often noting their inferiority in comparison with home country ways. Flight occurs when the visitor withdraws from all but superficial contact with host nationals, either by maintaining close relationships only with other expatriates or, in a few cases, by returning home prematurely.

Fight and flight are grounded in a desire to preserve and defend the values and patterns of behavior that one learned in the home country and should not necessarily be viewed as behaviors to be prevented at all costs. For many sojourners, adjustment must be a two-steps-forward-one-step-back process. The sheer quantity of new patterns—some of which are bound to seem not merely different but actually improper or even immoral—would overwhelm many people if they did not find some way to retreat, at least temporarily, into a familiar mental world. Seen from this point of view, fight and flight may actually enable some sojourners to feel safe and sane for a time while they gain renewed strength for another attempt to come to terms with the bewildering, perhaps threatening, newness of the host culture.

A rather rare coping mechanism is *going native*. This term describes those who rapidly and uncritically abandon their home-culture-based identities and attempt to imitate the behaviors and values of their hosts in every possible way. Typically, such people have little or nothing to do with fellow expatriates and adopt a disparaging attitude toward their own home country and its ways of life. Going native is difficult to understand because it appears to do nothing to help the visitor preserve his or her familiar world. And, insofar as it represents maximum adjustment to the host culture, it seems to be desirable. But going native is not a balanced approach to the conflicts between one's home and host cultures. The ease or even eagerness with which those who are going native renounce their home cultures suggests that they may have lacked a healthy sense of their own identity to begin with.

Like fight and flight, going native is not necessarily pathological. In the context of student exchanges, however, a tendency to go native is especially troublesome; all reputable sponsoring organizations take the position that the purpose of their programs is to broaden the young people's understanding of themselves and the world in which they live, not to replace all or even most of the values and behavorial norms that the young people learned in their home cultures. If you find that your exchangee is openly determined to reject all of his or her former ways of life in favor of yours, you should discuss the situation with a local or regional representative of the exchange organization.

What Is Culture Shock? And How Dangerous Is It?

Culture shock is a term that first appeared in 1958[5] and gained wide acceptance as a shorthand way of referring to the subjective impact of trying to deal with one's daily affairs among people whose habits of thought and patterns of behavior are different from one's own. Of course, this subjective impact is negative.

Almost all of our ideas about culture shock come from psychologists, who have tended to explain it in terms of mental confusion, emotional disturbance, and a long list of possible resulting symptoms including anxiety, frustration, insomnia, irrational fears, withdrawal, apathy, irritability, depression, homesickness, self-doubt, over-dependence, alienation, absent-mindedness, tenseness, hostility, hypochondria, feelings of isolation, overconcern with cleanliness, psychosomatic disorders, and other mental health problems.[6]

(It is fortunate indeed that most exchange students are not plagued by such a long list of complaints!)

Little has been said in the literature of intercultural relations about the physiological consequences of culture shock.[7] Meanwhile, however, physiologists have devoted decades of study to understanding the ways in which the body copes with a high degree of unfamiliarity in any environment. Their findings are directly applicable to the experiences of all sojourners. The physiologists tell us that the human body is well equipped to deal with events that are unfamiliar or even threatening. Our endocrine (hormonal) and neurological systems are the ones that respond to unfamiliar situations by bringing our brain and sensory organs into a state of heightened alertness and by increasing almost instantly our physical preparedness to do whatever may be required. Physiologists also tell us that whenever these systems are activated, our bodies are under stress.

Stress is by no means necessarily bad. Problems do occur, however, when one's neurological and endocrine systems must respond to a high degree of unfamiliarity in the environment constantly and over a long period of time (days or weeks). When this happens, the body's coping systems become exhausted through overstimulation. Outwardly, the person looks and feels progressively more tired, weak, and depressed. Internally, the person's ability to produce white blood cells is sharply lowered, a serious matter because these cells are the central components in the body's immune system. The result is that he or she becomes highly susceptible to diseases such as the common cold and others that are more serious. If the person has a chronic illness such as diabetes, that is likely to take a turn for the worse. It is also known that this kind of long-term stress leads to menstrual irregularities in women.[8]

Physiologically speaking, culture shock is this state of exhaustion and lowered resistance to disease. It is a stress-related medical condition with potentially serious consequences for the physical and mental health of the sojourner.

Culture shock can be serious, but often it is not. The term culture shock, employing as it does a word that denotes a violent impact or effect, tends to suggest only grave consequences. But the fact is that a sojourner can be under stress to a greater or lesser extent, can be depressed to a greater or lesser extent, and can become ill to a greater or lesser extent. In the mid-1970s, the term *culture fatigue* was suggested[9] as one that would nicely denote the intense tiredness associated with the process of cultural adjustment but would not imply that a serious health crisis had occurred. However, most people were already using culture shock and the newly suggested term never really caught on.

From the point of view of exchange organizations, the goal in dealing with any young person who goes abroad is to take whatever steps are necessary to insure that his or her normal and unavoidable culture *fatigue* does not progressively degenerate into culture *shock*. All orientation and support activities of exchange organizations have this goal as their aim. And this is where you, as a host family member, have an important role to play. Since you have more sustained and direct contact with one young exchangee than anyone else associated with the sponsoring organization, your care and guidance can make the difference between culture fatigue and culture shock for him or her.

What Can Hosts Do to Help Prevent Culture Shock?

You've already done one thing that should prove useful. By studying this document, you have gained a better understanding of the nature of cultural adjustment and of culture shock. More to the point, you are aware that mental confusion, emotional mood swings, physical fatigue, and physiological susceptibility to disease are all normal and more or less temporary consequences of the intense effort that exchangees must put forth to understand and adapt to the unfamiliar values, habits of thought, and patterns of behavior that they suddenly encounter in your home, community, and culture. In short, you know that culture fatigue is to be expected and that culture shock is to be prevented.

Here are some specific steps you can take to help the exchange student whom you are hosting to avoid the serious impact of culture shock.

1. **Explain the Patterns of Your Daily Life.** You will be giving many explanations to your exchangee, of course. As you do so, keep in mind that his or her confusion and exhaustion comes not so much from noticing the details of things and events but rather from the much more difficult task of fitting thousands of details together into a relatively few coherent patterns. Your explanations, therefore, should not be merely descriptive but should also explain the linkages among seemingly unrelated occurrences as well as the reasons (whether practical or value-laden) why things are done in a certain way.

   Think of your task this way. Your daily life in your home community is comparatively comfortable and free of confusion and stress because you know, through long residence, what kinds of behavior patterns and value judgments to expect from your friends and neighbors. (This is not to say that you're immune from having a bad day occasionally, but, after all, a bad day usually is one in which the normal patterns have broken down for some reason.) At the level of patterns if not always of details, you know what to expect from the people and situations around you. Your life is comparatively smooth because so much of it is predictable. The life of your exchangee, at first, is not smooth or stress-free because so much of it is not predictable. What you need to do for him or her is to help make daily life predictable. And that requires explaining overall patterns as much as small details.

Keep in mind, by the way, that a significant portion of your student's life in your community will be spent with people his or her own age. The norms and fashions of young people tend to change fairly rapidly and to be rather opaque to adults. The host sibling closest in age to the exchange student therefore is likely to be best able to introduce him or her to the ways of the adolescent or young adult peer group. If there is no host sibling of similar age, someone else should be recruited to help. Incidentally, asking someone to do this for the exchangee is not identical to asking that person to become the exchangee's best friend during the entire time of the homestay. A cultural informant may become the visitor's best friend . . . or may remain merely a helpful acquaintance.

One final point about explanations: they probably will need to be given several times. Your culture is complex; one discussion is not likely to be sufficient for full understanding. Be patient. Try again . . . and maybe even again.

2. **Encourage Your Exchangee to Get Extra Rest.** Culture fatigue, which is normal, and culture shock, which is serious, are the result of requiring one's body to cope with unfamiliarity (unpredictability) in the environment constantly and over a long period of time. Quite literally, the body becomes mentally and physically exhausted from the intense and unrelenting effort. The exhaustion may not be avoidable, but the more serious psychological and physiological consequence of exhaustion—culture shock—is avoidable by the simple means of getting extra sleep and other forms of rest. Encouraging your student to get extra rest is probably the single most effective step you can take to prevent culture fatigue from turning into culture shock. Keep in mind that one can get extra rest by sleeping more or by merely having more quiet time in one's life. So do not make the mistake of overscheduling your student's time, especially during the early weeks.

3. **Attend to All Minor Illnesses of Your Exchangee.** It is quite common for sojourners of all kinds to become ill some days or weeks after entering the host culture. These illnesses are very likely related to the body's lowered resistance to disease, a result of the reduced number of white blood cells that is a well-known consequence of extended periods of stress. Knowing this underlying cause of the illness is not a reason for you to belittle its seriousness, but, on the contrary, to pay special attention to it. With the body already lacking its usual ability to fight off infection, disease is a more serious threat to one's well-being. An illness, even a sore throat, can linger far longer than it ordinarily might and can pave the way for more serious problems. Insist that the student get extra rest, in bed if the illness seems more serious than a common cold. Pamper him or her a little. Don't wait until matters begin to look serious before obtaining the advice of your family's physician. In the case of any illness requiring a physician's attention or of mental or emotional instability lasting more than a few days, be sure to tell the appropriate representative of the sponsoring organization.

4. **Discuss All This Information with Your Exchangee.** Some sojourners think that they have been singled out by fate for special problems; they become discouraged over their supposed bad fortune. Some become deeply distressed because they are unable to be as successful in getting things done and in dealing with other people as they were back in their home communities. But, of course, their difficulties are very probably within the normal range that is faced by virtually every sojourner. You can help by seizing opportunities to talk with your exchangee about the information given in this document. Emphasize to him or her

that mental, emotional, and physical troubles are to be expected for a time. Suggest that temporarily lowered personal standards of success and failure will be useful in preventing undue discouragement during the first month or two of the homestay. Reassure your exchangee that you and others in the community understand the difficulties of adjusting to a new culture and will not make harsh judgments about his or her performance. And make it clear that, within the limits of your ability, you'll always be available to listen, sympathize, and explain.

NOTES

1. T.H. Holmes and R.H. Rahe, "The Social Readjustment Rating Scale," *Journal of Psychosomatic Research*, vol. 11 (1967): 213–218.

2. This illustration appeared on page 40 of the *AFS Orientation Handbook: Volume I* (New York: AFS Intercultural Programs, 1981).

3. Cornelius Grove and Ingemar Torbiorn, "A New Conceptualization of Intercultural Adjustment and the Goals of Training," *International Journal of Intercultural Relations*, vol. 9, no. 2 (1985): 205–233.

   The article cited above is reprinted in *Cross-Cultural Orientation: New Conceptualizations and Applications*, edited by R. Michael Paige (Lanham, MD: University Press of America, 1986).

   For a popularized, illustrated version of the same information, see Cornelius Grove, "Intercultural Learning Through Personal Crises: A Dialogue," *AFS Orientation Handbook: Volume V* (New York: AFS Intercultural Programs, 1985).

4. Frank Hawes and Daniel Kealey, *Canadians in Development: An Empirical Study of Adaptation and Effectiveness on Overseas Assignment* (Ottawa: Canadian International Development Agency, 1979).

   Resource 15 in this handbook is based on Hawes and Kealey's work.

5. Kalervo Oberg, "Culture Shock and the Problems of Adjustment to New Cultural Environments" (Washington, DC: Department of State, Foreign Service Institute, 1958).

6. Kristin A. Juffer, "The Initial Development and Validation of an Instrument to Assess the Degree of Culture Shock Adaptation" (Ph.D. dissertation, The University of Iowa, 1983).

7. A notable exception to the generalization that the intercultural field has paid little attention to the physiological aspects of the adjustment process is an article by La Ray Barna entitled "The Stress Factor in Intercultural Relations," in *Handbook of Intercultural Training, Volume II: Issues in Training Methodology*, edited by Dan Landis and Richard Brislin (Elmsford, NY: Pergamon Press, 1983).

8. More about the physiological aspects of adjustment stress is found in the introductory essay of this handbook, "Principles of Youth Exchange Orientation." See section 3, "The Fundamental Objectives of Orientation and Support," beginning especially after the statement of Principle 2. See also the notes and references cited in that section.

   A good discussion of the physiological consequences of dealing with a high degree of unfamiliarity in one's environment is found in Alvin Toffler's best selling book, *Future Shock*, originally published in 1970 by Random House. See especially chapter 15.

9. George Guthrie, "A Behavioral Analysis of Culture Learning," in *Cross-Cultural Perspectives on Learning*, edited by Richard Brislin et al. (New York: John Wiley & Sons, 1975).

RESOURCE TWENTY-TWO

PRE-RETURN ORIENTATION FOR HOST FAMILIES

Preparation for the students' return home should begin while the students are still in the host country. Concern for the students' well being should not obscure the fact that many host families feel significant grief during and after the departure of their respective students. Host family members, therefore, can also benefit from orientation activities in the preparation for return subphase. The following three activities serve this purpose. The first focuses on the expectations of host family members regarding their impending separation from the student. The second assists host family members in empathizing with the points of view of the student and his or her natural parents. The third helps host family members identify steps that can be taken to make the transitional experience a positive one.

ACTIVITY ONE: EXPECTATIONS

Objectives: • To identify and clarify the expectations of host families regarding their impending end-of-stay separation from their exchange student and their reactions thereafter to his or her absence.

• To enable each family to become acquainted with the concerns and hopes of other host families so that each will appreciate that its members are not alone in their feelings.

Who & When: This activity is for members of host families several weeks prior to the departure of the hosted exchangee. This activity is not intended to include exchangees.

Materials: • Paper and pencil for each person participating in this activity

• Flipchart and felt-tip pens, or blackboard and chalk, for the use of the facilitator

- One copy of "Background Reading for Staff and Volunteers" for the leader of this activity
- A copy of "Transitions: How Do You Say Good-Bye?" and of "Quotes About Transitions" for each participating family; a copy also for the leader of this activity. (Translation may be necessary.)

Leader's Preparation: The leader of this activity should read "Background Reading for Staff and Volunteers," "Transitions: How Do You Say Good-Bye?" and "Quotes About Transitions" prior to the beginning of the activity.

Time: Between one and two hours.

Procedure:

Step 1: If the host families that are attending this activity do not know each other, you may want to ask the families for self-introductions or to direct a brief get-acquainted activity before beginning.

Step 2: Begin by pointing out that as each family and its exchange student approach departure day, they may be sensing that parting is going to be one of the most difficult aspects of the stay together. There is naturally a great deal of uncertainty about what to expect for the future. Whether the time spent together has been challenging or nearly problem-free, the question "Where do we go from here?" is an important one for all concerned.

Explain to the assembled families the two objectives of this activity (see "Objectives" above).

Step 3: Pass out paper and pencils to the participants. Ask them to fold the piece of paper lengthwise and to head one side "Concerns" and the other side "Hopes."

Step 4: Ask all present, as individuals (that is, without consultation with other family members), to list on the "Concerns" side of the paper all the fears, anxieties, and difficulties that they anticipate with respect to (1) their final weeks with their student, (2) the moment of separation itself, and (3) the first few weeks thereafter. Allow about five minutes for the "Concerns" lists to be developed.

Step 5: Ask all present, again as individuals, to list on the "Hopes" side of the paper all the beneficial outcomes that they would like to attain as a consequence of the process and the fact of separation from their student. Allow about five minutes for the "Hopes" lists to be developed.

Step 6: Have each participant tear his or her sheet in half along the fold. Collect the "Concerns" lists, then collect the "Hopes" lists.

Step 7: Using the blackboard or flipchart, make a master list of all the concerns listed by the participants. Work rapidly; in the case of concerns listed by more than one participant, simply indicate the number of times that concern was mentioned.

NOTE: This step could be completed while participants are working privately on their "Hopes" lists.

Step 8: Beginning with the concern mentioned most often, open the floor for general comments and discussion about each concern in turn. Do your best to promote wide participation in this discussion.

Do not feel that you must act as an expert who is expected to have a solution to every problem. Remember that individuals may be present who have had previous experience as hosts or who for some other reason may have special insight into the questions and issues being discussed.

NOTE: The information in the "Background Reading for Staff and Volunteers" may prove useful to you as you conduct this portion of the activity.

Step 9: Using the blackboard or flipchart, make a master list of all the hopes listed by the participants. Work rapidly as before.

Step 10: Beginning with the hope mentioned most often, open the floor for general comments and discussion about each hope in turn. Again, do your best to promote wide participation in this discussion.

Try to help the participants understand that, in some cases, the beneficial outcomes they expect or desire may come about only through positive initiative on their parts.

Step 11: Distribute to each family present one copy of both "Transitions: How Do You Say Good-Bye?" and "Quotes About Transitions."

Encourage everyone present to read these two documents within the next day or two, and to discuss each of them within their family circle. The exchange student need not be part of these discussions unless family members believe his or her participation to be desirable.

Step 12: Conclude by pointing out to the participants that there are similarities among their concerns as well as among their hopes. Many of their fears and feelings are shared.

Insofar as possible, leave the participants with the impression that their worst concerns are unfounded or at any rate not insurmountable. Emphasize the positive elements of the routine separation process as well as the realistic possibilities for continued contact between the participant and the host family.

Background Reading for Staff and Volunteers

Having to say good-bye brings into focus another dimension of the intercultural homestay experience—the future. Whether the homestay has been challenging and difficult or relatively problem-free, the question "How do we say good-bye?" is a troubling one for most people.

The answer to that question is not as simple as it may seem. As you know, the homestay experience is one that evokes strong emotions and results in unique human relationships. The transitional period before and after the moment of separation is significant because it is during this time that relationships settle into perspective, enabling the experience to begin taking on its enduring meaning.

Your role as a sponsoring organization staff member or volunteer is a central one. You are in a position to be supportive and sensitive as you respond to the thoughts and feelings of both exchange students and host family members who are passing through this transitional process. Through individual contact as well as group orientation activities, you can help them to accept and deal with the process and the fact of separation in a positive and productive manner.

An important step you can take in preparing yourself to carry out your role is to understand people's usual emotional responses to separation from a loved one. When people know that the emotions they are having are normal, they may be better able to cope with the situation.

Five sequential emotional stages have been identified[1] that enable people to move gradually and, ultimately, satisfactorily from the state of being with a loved one to the state of being separated from that person. Not all people follow these five stages exactly as they are described below. There may be individual and cultural differences. Nevertheless, it may be useful for you to be aware of all five stages in the order that they are most typically experienced.

1. DENIAL:	an inability or unwillingness to accept as reality the loss or impending loss. For example, host family members may be unable to acknowledge the fact that the student must depart permanently from their home.
2. ANGER:	a feeling of frustration or indignation concerning the loss, expressed to or even at others. For example, host family members may become inappropriately angry at each other, at others (such as the local exchange program volunteers), or even toward the exchange student.
3. BARGAINING:	a need to negotiate in some way for the delay or total postponement of the impending loss. For example, host family members may join the student in trying to make plans to continue the homestay beyond the allotted time or to reunite with each other in the near future.
4. DEPRESSION:	a sense of sadness about the separation or impending separation; a precursor to final acceptance. For example, host family members may feel depressed as they begin to accept the fact that the student will soon have to depart.
5. ACCEPTANCE:	the final realistic recognition that the separation must occur or has occurred. For example, the daily life of the host family returns to normal. If the student has not yet departed, efforts may be made to "get the most out of the remaining time together." If the student has departed, family members may begin implementing realistic plans for maintaining contact with the student.

NOTES

[1] The five stages are those identified by Dr. Elisabeth Kubler-Ross in *On Death and Dying* (New York: Macmillan Publishing Co., 1969).

Transitions: How Do You Say Good-bye?

"You know, it's funny—someone or some book had the answer to each problem that arose during our year together. But now that our year is coming to a close, I can't find any way to say good-bye."

As you, your family, and exchange student approach departure day, you may find that parting is actually one of the most difficult aspects of your stay together. This is not unusual. There is naturally some uncertainty about what to expect in a future that will find you and your exchange son or daughter living thousands of miles apart after having become deeply involved with one another.

Whether your homestay experience was challenging and difficult or relatively problem-free, neither you nor your student is likely to have clear and realistic expectations about the nature of the links between you and your student (and his or her natural family) in the months and years to come. The resulting ambiguity and lack of mutuality in expectations may be one of the chief factors making it difficult to say good-bye on that last day together.

Following are some questions and concerns to think about and perhaps to talk about with one another during the next few weeks as you try to find your own special way to say good-bye and to chart a realistic and mutually agreed-upon course for the long-range future.

About your family:

1. How does each family member really feel about the departure of your student? If that feeling is one of relief, does that necessarily mean that no plans should be made for future contact?
2. Are family members becoming able to accept and express the feelings they are having, or are they keeping them bottled-up inside? Would it be advantageous to try to help those with bottled-up feelings to release them so that realistic plans could be made for the future?
3. Are family members trying to understand the feelings and ideas that the student may be having about saying good-bye and maintaining communication or contact in the future? If no one is doing this, can the family member closest to the student be delegated to try?
4. Is it possible that everyone has vague ideas about maintaining contact or communication in the future, ideas that may come tumbling out in an incoherent fashion on the day of departure? Wouldn't it be wise to try to discuss those ideas before the day of departure, so that rational and mutually agreed-upon decisions could be reached?

About your student:

5. Is he or she trying to understand the feelings and ideas that family members are having regarding saying good-bye and maintaining communication or contact in the future? If not, can the family member closest to the student be delegated to try to explain these matters to him or her?
6. Does the student have any overriding concerns or expectations about returning home, such as problems in readjustment, difficulties in relating to friends or natural family members, or worries regarding education? Can you help him or her to deal with these in any way?

About your student's natural family:

7. Do you have any reason to believe that your student's natural family has given thought to the problems you and the student are now facing in planning for contact in the future? If not, would a friendly letter about these matters be appropriate at this time?
8. Do you have any reason to believe that your student's natural family has adequately prepared for the return of a different son or daughter and for the fact that he or she will feel attachment to your family? If not, would a friendly letter about these matters also be appropriate?

Quotes About Transitions

Having been host parents three times, we are absolutely certain that there is no easy way to say good-bye. However, the thing we stress to host families and students alike is that "this is just the beginning." One of our own exchange daughters taught us that phrase. Because she and we wanted it that way, it has become a truth that pervades our lives. Any student and any family members who really want to continue the relationship will find their lives enriched. It is important, however, to lay the groundwork for this continuing relationship by deliberately planning for the end of the year—and for the renewal of contacts at some future date.

—a host parent

The important thing for families to remember is that the student who is experiencing regrets about leaving those he loves, who has some fears of returning to readjust to his or her old life, needs to have the permission of the family to leave. To encourage ways of staying only prolongs and makes the separation more painful when the student must return as scheduled. The family needs to develop the strength to let go just as they let their own children leave home, free and unencumbered by promises or guilt. One student said to me, "The only way I can handle saying good-bye is to remember the wonderful hello."

—a district representative

When the mail arrives with the official statement saying "The departure date for your student is . . .," it is a day that compares in intensity of emotional feelings only to "Your student will arrive on . . . ." The family is the one to whom the student will look for approval, reassurance, and "permission to leave." He or she will be having mixed feelings about leaving. All emotions are intensified in the student and in the family: sadness, anger, denial, withdrawal, avoidance, fears of leaving for the unknown, guilt for thoughts not expressed and for negative thoughts expressed in haste, more guilt for good deeds left undone. He or she may not want to say that there is fright. He or she may be covering up true feelings; the family may be covering up true feelings. Where there was once lighthearted humor, there is now forced joviality. There may be long, unusual silences or noisy acting-out behavior.

—a district representative

Parents need to know that students react differently to separation just as they do to adjustment into families. It is O.K. to cry and feel sad, but some students will not allow themselves to show such feelings. They may be very silent, unusually loud, or argumentative; others may withdraw, even be angry. No one can really tell anyone else how to be sad. But too much control of sadness can create last-minute tensions. Sharing separation feelings and letting the student know that family members are also sad is important if both family and student are to fully complete a satisfactory exchange year.

—a district representative

For families or student, or both together, to make plans to maintain the relationship by writing to the student and the student's family is healthy and relieves the loss feeling. What is not a healthy approach to handling the loss feeling is to encourage or to actually plan ways and means of remaining in this country, such as applying to colleges or for scholarships. These, too, are ways of dealing with separation and loss, but they are merely bargaining methods to make the pain of separation more bearable.

—a district representative

There is a final reconciliation with reality, beginning with an objective recollection of joys and tribulations gone, finally saying: "Ah, but we did have swell times . . . and he/she matured so much . . . and at the beginning we thought 'gringos' were so cold . . . and we hope we were a positive influence for his future . . . . We all gained so much and we'll never forget Bill, Carol, Chris, whomever."

—a national representative

ACTIVITY TWO: EMPATHIZING

Objective: To develop awareness, through role reversal, of the possible needs and expectations that the exchangee and the natural parents may have for the exchangee's return and resumption of living at home.

Who & When: This activity is for members of host families several weeks prior to the departure of the hosted exchangee. This activity is not intended to include exchangees.

Materials: Flipchart and felt-tip pens or blackboard and chalk.

Time: Approximately one hour.

Procedure:

Step 1: Explain that this activity requires host family members to try to put themselves "in the shoes of" the exchangee as he or she prepares to leave and resume his or her former life in the home community. It also asks host family members to assume the perspective of the exchangee's natural parents as they prepare to receive their child back again. In short, this activity encourages host family members to *empathize* with the exchange students and their natural parents.

Say that empathy, or "putting oneself in the other fellow's shoes," can be achieved by the technique of role reversal. By imagining oneself in the situation or role of the other person, one can better appreciate that person's hopes, needs, and anxieties.

Point out that after participating in the role reversal, host families should be better able to deal with the end-of-stay transitional experience.

Step 2: Ask everyone to consider the following situation.

> Imagine that you are your exchange student. You have come from a far away place to live with a new family. The adjustment process was not simple, and perhaps involved some rather serious problems. But now, as the homestay experience is drawing to a close, most of the difficulties are behind you. You are feeling close to your host family members and knowledgeable about people, issues, and life styles in the host community. Now as everything is really becoming enjoyable and all the effort is seeming worthwhile, you realize that you will be moving back to your natural family and home community in a short time. Imagining that this is the situation in which you find yourself, consider the following questions.

Step 3: Ask the following questions one at a time, listing responses from the participants on the flipchart or blackboard, then inviting comments and discussion.

- How do you feel now as you contemplate leaving your host family?
- Is your tendency to try to deal with these feelings openly by discussing them with host family members, friends, or local exchange program volunteers? Or do you try to keep them to yourself?

- Do you recognize and understand the feelings of your host family regarding the upcoming separation? If not, would you like to find out what their feelings are? How might you go about finding out this information?

- Do you have any special hopes, needs, or anxieties concerning your return home and resumption of life with your natural family and former friends?

- Are you aware of your natural family's hopes, needs, or anxieties? Are you trying to find out about them? Are you trying to do anything about them?

Step 4: Ask everyone to consider the following situation.

> Imagine that you are one of the natural family members of your exchangee. Your (son, daughter, brother, sister) has been gone from your home for several months or nearly a year, during which time he or she has been living with another family far away in a community very unlike your own. You have received letters, but they have not told you all the details you would like to know. They have made it clear over the months, however, that his or her attachment to the new family is growing. Soon, he or she is scheduled to come back home. Imagining that this is the situation in which you find yourself, consider the following questions.

Step 5: Ask the following questions one at a time, listing responses from the participants on the flipchart or blackboard, then inviting comments and discussion.

- How do you feel now as you contemplate the return of your family member?
- How difficult has it been for you to accept the growing feelings of attachment between your family member and the host family?
- In what ways do you expect that the exchange experience will have changed your family member?
- What kind of relationship do you think might exist in the future between the host family and your family member? Are you possibly uncomfortable in knowing that he or she may have a "second family"?
- What kind of relationship, if any, might exist in the future between you and the host family?
- Would you like to receive a letter at this time from the host family? What would you like such a letter to say?

Step 6: Invite additional discussions and comments as a way of concluding this activity. Ask participants in what specific ways they feel better able to cope with the transitional experience as a result of this role-reversal activity.

ACTIVITY THREE: POSITIVE STEPS

Objectives:

- To identify steps that can be taken immediately in order to make the transitional experience a positive one.
- To identify realistic ways in which the relationship between the exchange student and the host family can be maintained following the end of the homestay.

Who & When: This activity is for members of host families several weeks prior to the departure of the hosted exchangee. This activity is not intended to include exchangees.

Materials: Flipchart and pens, or blackboard and chalk.

Time: Approximately one hour.

Procedure:

Step 1: Explain that making the most of the final weeks together and developing realistic plans for maintaining the relationship are good ways to bring the full circle of the exchange experience to a satisfactory completion. Taking positive steps such as these helps provide closure to the time spent together and makes it easier to let go on the day of departure.

Point out that another positive step toward making the transitional experience successful involves the mutual acknowledgement of the feelings that have grown between exchangee and host family. Recognizing the sense of commitment to each other—and to the sponsoring organization—is important if plans are to be laid for continuing involvement on the personal and organizational levels.

Step 2: Ask the participants to offer suggestions for ways in which the final weeks together can be put to the best use by exchangees and host family members. Suggest that the ideas offered might fall into two broad categories.

- How to use the time remaining.
- How to approach the subject of what has occurred during the time together up to this point.

Step 3: As suggestions are offered, list them on the flipchart or blackboard and invite comments and discussion.

Try not to be put into the position of an expert who is expected to generate all the ideas. The suggestions below may be useful if participants have difficulty getting started or generating more than one or two good ideas.

- Do again some of the activities that were particularly enjoyable when done together previously.
- Do together some new or special activity that might be more enjoyable now that the exchangee understands the host culture and language better and/or feels more like a member of the family.
- Allow time for the exchangee to be alone with the family; do not fill every moment of the last few weeks with activities.
- Allow time for the exchangee to be alone with other friends he or she has made in the community.
- Discuss together some of the events that made the homestay especially enjoyable or otherwise meaningful.
- Discuss together some of the difficulties that have been overcome in creating the exchangee-family relationship that now exists. Cautiously attempt to resolve lingering misunderstandings.

IMPORTANT: Keep in mind that some cultures do not place positive value on openness and directness in discussing personal relationships; some individuals also find it difficult or embarrassing to be frank about their feelings toward others. In such cases, it may prove wiser not to discuss past difficulties.

Step 4: Ask host family members to offer suggestions for ways in which communication or contact can be maintained between the exchange student and the members of the host family following the day of departure.

As suggestions are offered, list them on the flipchart or blackboard and invite comments and discussion.

Be on the alert for suggestions about continued contact that are unrealistic, such as planning to get the exchangee into a nearby college or scheduling annual summer visits. Gently and tactfully remind everyone that unrealistic expectations often lead to unnecessary disappointments for all concerned.

If no one suggests it, close this portion of the workshop by adding that a good way to continue the relationship after the day of departure is to write a letter now to the exchangee's natural family thanking them for sharing a member of their family and indicating an interest in maintaining family-to-family contact.

Step 5: Ask host family members to offer suggestions for ways in which host families can make use of their hosting experience following the day of departure.

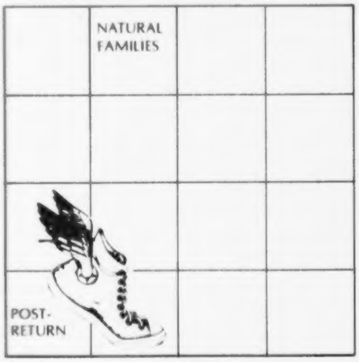
As suggestions are offered, list them on the flipchart or blackboard and invite comments and discussion.

In this case, you may be in a better position to offer suggestions because of your knowledge of the events and activities sponsored by the exchange organization in your area. For example, local volunteers sometimes sponsor events specifically geared to the interests of former host families. All sponsoring organizations occasionally need temporary hosts.

If no one suggests it, point out to those present that their experience as hosts, whether rewarding or difficult, is a very valuable resource in coming years during orientation activities for new host families.

Step 6: Conclude by leaving the participants with the clear impression that the transitional experience is not one that necessarily must be dreaded or accepted with regret. It need not, and should not, signal the end of the relationship. Positive steps can be taken to make the day of departure just another milestone in a continuing beneficial relationship between the family and the exchange student on the one hand, and between the family and the local volunteer body of the sponsoring organization on the other.

UNIT·7


NATURAL FAMILIES
POST-RETURN

Post-Return Orientation for Natural Families

Priority Level: In comparison with the other eight units in an overall orientation scheme, this unit has a relatively low priority.[1] Natural family members should have been well prepared for the return of their children during the previous phase (see unit 4). During the post-return phase, little additional effort need be made to orient or support natural family members, except in cases where special problems become evident.

Responsibility: All objectives below are appropriate for implementation by volunteers and staff members in the sending country.

Subphase Objectives: Following are brief statements of appropriate basic objectives of each of the two subphases.[2]

Immediate Post-Return: The information that natural family members previously received — regarding the growth and change that can be expected in their returning child and the possibility of the child's experiencing readjustment difficulties—should be reiterated at this time by means of a letter or an orientation session. Because of the emotions that natural family members will be feeling regarding their child's return, an orientation session at this time should be nontechnical in nature as well as brief. At a minimum, natural parents should be verbally assured that representatives of the sponsoring organization (at the local and national levels) will be ready to respond to requests for advice and assistance in the coming weeks.

Delayed Post-Return: No specific orientation session or support effort is recommended for this final subphase. The invitation to natural parents to contact representatives of the sponsoring organization with requests for advice and assistance could be restated in a letter, but such a letter is optional. Local or regional orientation leaders may choose to invite natural family members to delayed post-return events held for the returned exchangees (see unit 8), but such invitations are optional.

Resources in this Handbook: The following resource should prove useful for those who are developing materials and activities for the post-return orientation of natural family members.

Resource 23 is an example of a brief and amusing dramatic presentation that portrays the differences in returning exchangees, the adjustment problems they are likely to face, and the role of family members in aiding that adjustment. This minidrama could be adapted and staged for the benefit of natural family members and returning exchangees at the immediate post-return site.

NOTES

1. The relative priorities of the nine units are stated and explained in section 6 of the introductory essay, "Principles of Youth Exchange Orientation."
2. For a complete list of subphases, see the chart in section 4 of the introductory essay, "Principles of Youth Exchange Orientation."

RESOURCE TWENTY-THREE

USING DRAMA WITH EXCHANGEES AND NATURAL FAMILIES

As shown by research over the past decade, readjustment to the home culture can be as difficult and lengthy a process as adjustment to the host culture. In fact, an Australian researcher has concluded that sojourners who are most successful in adjusting to the host culture tend to be the least successful in readjusting after their return home.[1] So natural family members as well as returning exchangees need assistance in dealing with the reorientation of the latter to their previously familiar family, community, and culture. Resource 23, which originated in Japan, is intended for this purpose. It makes use of a short and amusing dramatic skit as the centerpiece of an orientation session for returning exchangees and their families. The skit illustrates common sources of friction between recent returnees and their relatives and serves as a basis for subsequent discussion groups. By holding this orientation event immediately upon the exchangees' return, the office of the sponsoring organization in the sending country can guarantee that every exchangee and, in most cases, at least one member of every natural family (who have come to meet their sons and daughters and to take them home) are better informed about the special challenges of readjustment.

Objectives: With respect to exchangees and natural family members

- To increase their awareness of re-entry stress.
- To assist them in facing re-entry stress positively.
- To provide them with strategies for readjustment.

Who & When: This activity should be used with exchangees immediately following their return from abroad and simultaneously with the members of their natural families who have come to meet the exchangees and take them home.

In communications with the natural families prior to the exchangees' return, it should be stated clearly that those who come to the orientation site to pick up the exchangees will be expected to remain there long enough to participate in this orientation activity.

Site Requirements:

- A theater or other area where a skit can be presented and seen by a large group.
- Areas near the theater that are suitable for many small group sessions (for the exchangees) as well as for one large group session (for the natural family members). The large group could meet in the theater.

Materials: Props, costumes, sets, and other paraphernalia required for the skit (specific items to be determined after the skit is written).

Resource Persons: Returnees from previous years and other knowledgeable volunteers are needed to lead several simultaneously occurring small group discussions for the exchangees. Before the orientation event gets under way, all these leaders need to receive instructions based on step 8b.

A national office staff member and/or a knowledgeable volunteer, plus two or more natural parents of former returnees, are needed to lead and to participate as resource persons in the single large session for family members. The leader of this session should have a copy of the instructions found in step 8a.

Some resource people and/or still other volunteers must write, rehearse, and present the skit.

Special Preparatory Tasks: Post-return adjustment problems vary according to the identities of the hosting and sending countries. The skit included in this resource was prepared in Japan for exclusive use with exchangees returning from the U.S.A. It is included here only as a model. A new skit must be written.

The office of the sponsoring organization in any sending country is likely to receive home exchangees from a number of hosting countries. It is unrealistic to expect that a separate skit could be written for every sending-hosting combination that is represented among the returning exchangees. Nevertheless, those in charge of this session should devote thought and effort to insuring that the skit that is written is appropriate for the situation at hand.

In some cases, it may be advisable to prepare two skits: one for exchangees returning from one generally similar group of countries (for example, from industrialized countries) and one for exchangees returning from another generally similar group of countries (for example, from developing countries). Each skit should be written by former youth exchange program returnees and/or others who have returned from countries of the general type in question.

For additional guidance, see the discussion in the introduction to unit 8 under the heading "Immediate Post-Return."

Time: An entire morning or entire afternoon.

Procedure:

Step 1: Meet the exchangees upon their arrival. Handle individual problems and concerns as necessary. If exchangees have arrived during late afternoon or evening, house them overnight at an appropriate location at or near the orientation site; begin with step 2 on the following morning.

Step 2: Have the exchangees meet and greet their natural family members who have come to take them home.

Step 3: Bring together all exchangees and all natural family members in a theater or similar large area. Exchange students and their family members may sit together.

Step 4: Give a welcome home speech, including an overview of some of the problems associated with re-entry stress and readjustment to one's home culture.[2]

Step 5: Present a skit illustrating the problems of re-entry stress and readjustment to the home culture. (The skit on the following pages is offered as a model.)

Japanese Reorientation Skit

Characters:
Chiaki, a Japanese returnee from the United States
Tsugiko, Chiaki's mother
Susumu, Chiaki's brother
Masayo, Chiaki's aunt (Tsugiko's sister)
Setsuko, Chiaki's cousin (Tsugiko's niece)

Setting: Living room of a Japanese home. The door of the house and the door of Chiaki's room open on to this living room. The set must be arranged in such a way that the audience can see a small area outside the door to the house as well as the entire living room.

Disco music is heard playing from Chiaki's room. The skit begins when the doorbell rings.

Tsugiko: (Enters, opens door to find Masayo and Setsuko.) Oh, hello. Come on in.

Masayo: Hi. I was in the neighborhood, so I thought I'd drop by for a visit.

Setsuko: (As she and Masayo enter.) Hello.

Tsugiko: (Calls toward Chiaki's room.) Chiaki, your Aunt Masayo and Setsuko are here.

Chiaki: (Enters wearing shorts, an American T-shirt, lots of jewelry, and so forth. She is dancing and chewing gum. She dances over to Setsuko, hugs her, and speaks in a loud voice.) It's been such a long time! How've you been?

Setsuko: (Jumps back in astonishment.) And you? How've you been? You sure have changed!

Tsugiko: (Staring disgustedly at Chiaki.) What in the world are you wearing? Can't you at least put on something a little more decent when we have guests over? Get rid of that gum! You have no manners at all!

Chiaki: Woops! (She says this in English, then takes the gum from her mouth, puts it in a gum wrapper and sticks it in her pocket. Masayo and Setsuko smile nervously as Chiaki continues.) Well, so what? It's so hot here! I can't stand it. When I was in the States, every single day when it was hot, I just jumped into our swimming pool in the back yard. But here . . . .

Setsuko: You had a swimming pool? How lucky! I suppose Americans really are rich!

Tsugiko: Chiaki, would you please go turn off that noisy music.

Chaiki: O.K., O.K. I was just having a little fun dancing. Setsuko, do you want to dance with me later?

Setsuko: Well . . ., but . . ., I've never really done it before. I don't really know how to dance.

Chiaki: (Exits in the direction of music, turns it off, returns.)

Masayo: (Watches Chiaki exit and return with an examining look.) You sure have grown up, haven't you. I bet you're fluent in English, too.

Chiaki: Yeah, but ever since I've come back I've been forgetting all my English. It's scary, really, because, after all, at school here all they teach us is how to read and write in English.

Masayo: Setsuko, maybe you can learn to speak English from Chiaki.

Setsuko: Yeah.

Masayo: But maybe that's not such a good idea. After all, Chiaki, you'll be taking the entrance exams in six months, so you'll probably be too busy.

Tsugiko: Yes, but all she ever does is fool around. She never studies. I really wonder what she did in the States! It seems like all she did was learn to fool around. What will people say if she doesn't pass the test?

Chiaki: Mom, leave me alone! All you ever do is complain about me. I wish you'd try to see the positive side of things for once. I mean, after all, there is so much more to life than studying. That's the way people feel in the States. And I think they're right. To tell you the truth, I think I've grown up because of it. Anyway, I don't care what people say.

Tsugiko: (Astonished and annoyed.) She thinks she's so mature now that she's gone abroad. She talks as if she knows about everything.

Masayo: Chiaki, you really must have had a lot of different experiences.

Chiaki: I did. I had a part-time job. I belonged to a club. I even went to church . . . and to a million parties!

Setsuko: Oh, I envy you. I wish I could go, too.

Chiaki: But now I can't do any of that anymore. After such a full year, I've come back to be just an ordinary person. My year abroad seems to have become my "good old days" already.

Masayo: I understand that the English-language exam given by your exchange organization is really hard to pass. Only smart people like you get to go. But I bet you really get a warm welcome once you get there. Right?

Chiaki: (Speaks seriously.) There were, of course, chores that I had to do as a member of my host family, but I didn't mind. I really do feel indebted to so many people in the States. Now that I'm back in Japan, I can't even show my appreciation. It's kind of sad . . . . Hey, why don't we have a party tonight? My brother will be back soon. Setsuko, you can spend the night, can't you? I'll set up the barbeque and I'll tell you all about the U.S.A. There really doesn't seem to be anyone who really wants to sit down and listen to me.

Setsuko: I'm sorry, but I don't think I can. I have a test tomorrow.

Chiaki: It figures. That's what all my friends at school say, too. All they ever talk about is study, study, study. They can't think of anything else to occupy their time! They are so boring! That's why I hate Japanese schools.

Setsuko: (Sullenly.) Well, then, why didn't you stay over there and go to college?

Chiaki: I would if I could. But my exchange organization has a rule that says students have to go back to their home countries and stay there for two years. I swear, if it wasn't for that, I'd be back over there before you could count to three!

Tsugiko: Every day she says the same thing over and over again. I wonder who you think you belong to, anyway, Chiaki. Us or them?

Chiaki: Japan is so crowded and people are always rushing around in a hurry. People say the States are that way but, believe me, Japan is worse. I feel like I'm going to suffocate to death here! Really, you'd feel the same way if you could live over there for a while.

Susumu: (Enters.) Hi, I'm home.

Chiaki: (Speaks in English.) Hi, there. Aunt Masayo and Setsuko are here.

Susumu: (After bowing to the visitors.) Come on, quit speaking English.

Chiaki: (Speaks in English.) Oh, c'mon! Why not? It's good for both of us.

Masayo: (Astonished.) My goodness, you two speak English to each other?!

Susumu: She says she's afraid of forgetting her English so she uses me to practice on. I think she ought to get out of here and go back to the States.

Chiaki: (Chiaki is visibly shocked, but says nothing. All motion stops on stage for several moments.)

Masayo: Well, we must be going. Good-bye.

Setsuko: Yes, I must study for my test. Good-bye.

(Masayo and Setsuko exit through the front door and close it. But they remain visible on the stage.)

Setsuko: I envy Chiaki!

Masayo: Well, I'm sure she speaks fluent English . . . and she has become much more cheerful. But did you see what she was wearing?! She used to be such a good, quiet, shy girl. It's scary how much a person can change in just one year abroad!

(Curtain falls as Setsuko and Masayo exit from stage.)

Step 6: Divide the audience into two groups: exchange students and natural family members.

Send the family members all together to one area (or they may remain in the theater if that is convenient).

Step 7: Further subdivide the exchange students into small groups of five to ten members, and assign each small group to a group leader.

Ask each small group to follow its leader to a predetermined location known to the leader.

Step 8: Natural family members together in one location, and exchangees in their respective small groups in various other locations, now simultaneously participate in discussions based on the skit according to the two following outlines.

Step 8a: **For natural family members:** Discuss with family members the possible changes in their children's values and behavior stemming from the exchange experience abroad. Give the parents ample opportunity to share their expectations and concerns.

Have present two or more former natural parents who can serve as resource persons. If and when appropriate, ask these parents to talk about the readjustment of their children and about their (the parents') ways of coping with the difficulties involved.

Encourage the parents of the newly returned exchangees to put as little pressure as possible on their child regarding education and other concerns, at least for a few weeks or until the child appears to have completed his or her readjustment.

Finally, remind the parents that they should contact the national office of the sponsoring organization or designated volunteers in their local areas for advice and support if needed during the coming months.

Step 8b: **For exchangees (in small groups):** Discuss with the exchangees the difference between their superficial changes on the one hand and their deeper personal growth[3] on the other, both of which have resulted from their intercultural homestay, and both of which are likely to make their return to their family and community difficult. Give the exchangees ample opportunity to share their fears and expectations.

Clarify and amplify the information given during the welcome home speech regarding re-entry stress and ways of dealing with it.

Point out that new returnees can adopt the strategies of *fight* or *flight* with respect to their home culture, just as was possible when they first entered their host culture some months ago. But they also have the option of attempting gradually to readapt to their home culture, to integrate two cultural perspectives into their one outlook on life and the world.

Stress that every culture is valid and workable for its members and that their being able to see their home culture with fresh eyes does not necessarily make that culture any less valid and workable for them in the long run. Emphasize that considerable time may be required for them to "digest" and come to terms with their experience and to readjust to their home country.

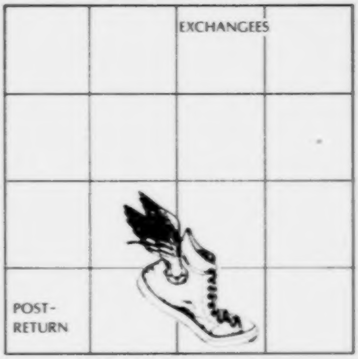
Remind the exchangees that they should contact the national office of the sponsoring organization or designated volunteers in their local areas for advice and support if needed during the coming months.

Step 9: Bring the exchangees and natural family members back together for a brief closing talk and/or ceremony marking the exchangees' formal release from the sponsoring organization's exchange program. This closing talk might stress, among other things, the need of the sponsoring organization for new ideas, new volunteers and new sources of financial support.

NOTES

1. Stephen Bochner, "The Mediating Man and Cultural Diversity," in *Culture Learning: Concepts, Applications, Research,* edited by Richard Brislin (Honolulu: University Press of Hawaii, 1977).
2. Information about adjustment stress and ways of coping with it may be found in this handbook in Resources 12, 15, 18, and 21.
3. Information about the deeper personal growth that is often an outcome of an intercultural homestay may be found in this handbook in Resource 24.

UNIT·8


EXCHANGEES
POST-RETURN

Post-Return Orientation for Exchangees

Priority Level: In comparison with the other eight units in an overall orientation scheme, this unit is one of three having third priority.[1] This moderately high priority reflects the importance of supporting and assisting exchangees during a time when some of them may have as much or more adjustment stress than they experienced in the host country. (Note that during the post-return phase, exchangees are very often designated by the term returnees.)

Responsibility: All objectives below are appropriate for implementation by volunteers and staff members in the sending country.

Subphase Objectives: Following are brief statements of appropriate basic objectives of each of the two subphases.[2]

Immediate Post-Return: The time and effort given to immediate post-return orientation events may vary greatly. In cases where the exchangees are returning from a host culture very different from their home culture, an orientation event legitimately may last as long as two or three days. A lengthy and thorough immediate post-return event is especially appropriate in cases where the exchangees are returning to a developing country after a homestay in an industrialized country.[3] (In such cases, both exchangees and natural family members should have been advised in advance that they will not be reunited with each other until the orientation event has been concluded.) In most other cases, however, the following recommendations are appropriate.

The information that the returnees previously received—regarding their growth and change and the possibility of their experiencing readjustment difficulties—should be reiterated at this time. Because of the emotions that returnees will be feeling at the time when they are reunited with members of their natural family, any orientation session should be nontechnical in nature as well as brief. This session, which should be attended by one or more natural family members as well as by returnees, should focus on

a. re-emphasizing the reality of re-entry shock (also known as return shock) upon one's return home from an extended sojourn abroad, and suggesting ways of dealing with it constructively;

b. pointing out that returnees and natural family members will need to be patient and understanding with each other as they make efforts to deal with changes that probably have not been fully anticipated;

c. urging the returnees to attend subsequent local or regional orientation events that will be held for their benefit; and

d. making any other announcements or appeals (such as for volunteers to assist the sponsoring organization) that may be necessary or advisable.

Delayed Post-Return: All returnees should be urged to attend a local or regional orientation event three to five weeks after their return to their respective home communities. A major purpose of such an event is simply to bring recent (and former) returnees together to give them an opportunity to talk informally and at length with one another; doing this is important because a major difficulty of virtually all returnees is that they cannot find people, even among natural family members and close friends, who are willing to listen to their stories about life in a foreign culture and who are able to understand their difficulties in readapting to life in the home culture.

An orientation event at this time also should include a few formal sessions, some or all of which could be opened to attendance by the returnees' natural family members. These sessions should focus on

a. assisting the returnees to become more fully aware of the kinds of learning and personal growth that they have undergone as a consequence of their intercultural homestay;

b. providing the returnees with a structured opportunity to think about ways in which their accelerated and specialized learning, and their globally oriented perspectives, can be applied in their immediate and long-range future;

c. enabling the returnees to consider productive strategies for dealing with the problems of reintegrating themselves into their natural families and home communities, of re-establishing (or breaking off) relationships with close friends, and of accepting values, behaviors, and other aspects of their home culture that now seem strange or even unacceptable;

d. urging the returnees to write letters periodically to their former host families; and

e. encouraging the returnees to become involved in one way or another as volunteers for the sponsoring organization.

The delayed post-return orientation event is also a time when local and/or regional volunteers should quietly attempt to identify returnees who may require special individual counseling to assist them through the difficulties of readjustment. Some counseling can be carried out during the delayed post-return event; some may need to be carried out during subsequent months.

In spite of the importance that may be attached to the returnees' attendance at a delayed post-return event, necessities such as arriving at university on time will prevent some returnees from being able to attend. Printed materials should be prepared and mailed to all returnees who are unable to attend their local or regional orientation events.

Resources in this Handbook: The following resources should prove useful for those who are developing materials and activities for the post-return orientation of exchangees (returnees).

Resource 23 (located in unit 7) is an example of a brief and amusing dramatic presentation that portrays the differences in returning exchangees, the adjustment problems they are likely to face, and the role of family members in aiding that adjustment. This minidrama could be adapted and staged for the benefit of natural family members and returning exchangees at the immediate post-return site; if not used at that time, it could be used during the delayed post-return subphase.

Resource 24 reviews a major research effort that found that young people learn and grow at an accelerated rate as a result of an intercultural homestay. This resource outlines a way to present and discuss this information as a structured exercise; it should be used during the delayed post-return subphase.

Resource 25 is an essay written for local and regional volunteers who will be providing orientation sessions and support for recent returnees; it reviews the problems of readjustment and ways of dealing with them constructively. Resource 25 should be useful to those who are planning activities of any kind for the benefit of returnees during the delayed post-return subphase.

NOTES

1. The relative priorities of the nine units are stated and explained in section 6 of the introductory essay, "Principles of Youth Exchange Orientation."

2. For a complete list of subphases, see the chart in section 4 of the introductory essay, "Principles of Youth Exchange Orientation."

3. Readjusting to life in a developing country (especially one in which traditional values are widely respected) is exceptionally difficult for some exchangees who have just returned from a lengthy homestay in an industrialized country (especially one in which modern values are widely respected). Two resources may prove useful for those who are planning orientation events for situations of this kind. (1) "The Three-Day Reorientation of AFS/Venezuela," in the "Thinking about Orientation" section of *AFS Orientation Handbook: Volume IV*, is an essay that describes a model event for the immediate post-return subphase. (2) "A Workshop for Leadership Development," Resource V-A in *AFS Orientation Handbook: Volume VI*, is a set of directions for a model event in the delayed post-return subphase. Obtain Volumes IV and VI of the *AFS Orientation Handbook* series from Intercultural Press.

RESOURCE TWENTY-FOUR

HELPING RETURNEES RECOGNIZE PERSONAL GROWTH

An intercultural homestay should not be undertaken because it is fun or as a way of gaining more prestige than one's peers. There are far more significant and long-lasting benefits of a youth exchange program. Many young people will be able to fully understand the nature and importance of these benefits only after they have returned from their sojourn abroad. The following resource, which is intended for use during the delayed post-return subphase, encourages and enables recent returnees to focus their attention on features of their growth and personal development that are likely to be attributable, in large measure, to their respective intercultural homestays. This resource is based in part on the findings of The Impact Study, an extensive scientific investigation that was carried out during the early 1980s by The AFS Center for the Study of Intercultural Learning.[1]

Objectives:

- To assist recently returned exchangees to become more fully aware of the kinds of learning and personal growth that they have undergone as a consequence of their intercultural homestay.
- To focus the returnees' attention on ways in which this accelerated and specialized learning can be applied to their future lives.

Who & When: This activity is intended for use with exchangees two to four weeks after their return to their home country. Natural family members and close friends of the returnees should also participate in this activity.

Site Requirements:

- A meeting hall large enough for everyone expected to attend (returnees, family members, friends).
- Areas near the large meeting hall that are suitable for many small group sessions as well as for one (simultaneous) large group session. The large group could meet in the large meeting hall.

Resource People: Returnees who have been back in the home country for a minimum of two years should be chosen to serve as leaders of the small discussion groups. Allow one group leader for every five recent returnees. Before this orientation event gets underway, all group leaders must receive instructions based on step 4a.

One or two resource people might be contacted in advance and asked to prepare a short, informal talk about the ways in which their increased knowledge, awareness, and skills (benefits of the intercultural homestay in which each participated) have been useful to them during the intervening years.

Materials:

- For each resource person and each participant, one copy of the chart "Personal Growth from an Intercultural Homestay" and one copy of the list of "Definitions of the Ten Characteristics" (found in the Leaders' and Participants' Materials section).
- Pencils and paper for each returned student.
- Flipchart and felt-tip pens, or blackboard and chalk, for the use of the plenary discussion leader.

Background Readings: Copies of the following readings (found in the Leaders' and Participants' Materials section) should be made and distributed to all resource people, including small group leaders, prior to the beginning of this orientation event; the resource people should have studied these readings before arriving for this event.

- "Intercultural Learning Objectives for Youth Exchange Homestay Programs"
- "Benefits for Youth of Intercultural Homestays Abroad"
- "The Turkish Impact Study"

Time: Two to three hours (including a refreshment break).

Procedure:

Step 1: Give an introduction to this activity. Base your introduction on the information in the background readings. Mention also the objectives of this session.

Step 2: Distribute to all participants copies of the chart and the list of definitions.

Explain in general terms how the Impact Study was carried out (as described in "Benefits for Youth of Intercultural Homestays Abroad"). Be sure that everyone understands what the chart illustrates as well as the relationship between the chart and the list of definitions.

NOTE: The chart and the list of definitions include ten of the seventeen "characteristics" or "outcomes" that were investigated by the Impact Study. The seven not included in the chart and the list are those for which there were no statistically significant differences between the hosted exchangees and the students who did not have an intercultural homestay.[2]

Step 3: Divide the recently returned exchangees into the same number of groups as you have resource people to serve as group leaders. Ideally, each group should be small.

Announce that the small groups of returnees will have one hour for discussions about the personal impacts of their recent intercultural homestays.

Ask the natural family members and friends to remain in the large meeting hall (or to go together to some other large meeting area) while the small groups of returnees disperse to various private meeting areas.

Step 4: Recently returned exchangees in their respective small groups, and family members and friends all together in the large meeting area, now simultaneously participate in activities as follows.

Step 4a: **For returnees (in small groups):** Open the floor for a general discussion of the kinds of personal skills, knowledge, and awareness that the returnees gained as a result of their intercultural homestay experiences.

NOTE: The material from the Impact Study (the previously distributed chart and list of definitions) should stimulate ideas for this discussion. Other ideas from group members about personal learning and growth (or of negative changes apparently resulting from the experience) should be welcomed.

Distribute paper and pencils, which the returnees can use to record their reflections on the discussion.

During the second part of the discussion, ask the returnees to reflect on ways in which their increased maturity and their accelerated and specialized learning can be applied in their future personal and professional lives.

At the end of the discussion period, the group as a whole should have a list of four or five specific ways in which recent returnees can benefit in the future from their increased learning and maturity.

Step 4b: **Lecture for family members and friends:** Present an informal lecture focusing on the reasons why an intercultural homestay abroad tends to produce accelerated learning and personal growth. This lecture should be based on the three background readings. The lecture and a question and discussion period should last about one hour.

Step 5: Have all participants return to a central area where light refreshments have been prepared. After this break, reconvene everyone in the large meeting hall.

Step 6: Ask a member of each small group to publicly state his or her group's list of specific ways in which recent returnees can benefit in the future from their new accelerated learning and maturity.

As each list is presented, write the items on the flipchart or blackboard; use checkmarks to indicate items mentioned by more than one group.

Step 7: Ask one or two of the older returnees (resource people) who are present to tell the group of a few specific instances in their lives in which the knowledge, awareness, and skills gained from the exchange experience have been useful.

Ask the natural family members and close friends of the recent returnees if they have already noticed positive changes in the returnee to whom they are closest. Allow time for two or three to respond.

Ask the recent returnees if any of them have changed their ideas, or have strongly confirmed their former ideas, about what course their future will take. Allow time for two or three to respond.

Step 8: End the meeting with an inspirational statement. For example, you might refer to the items on the flipchart or blackboard and to the testimonials given during the general discussion, then make the point that returnees have a tremendous advantage over other students (who have not participated in a youth exchange program) in being prepared to cope realistically with future choices and challenges.

LEADERS' AND PARTICIPANTS' MATERIALS FOR USE DURING THIS ACTIVITY

Instructions: The following materials should be photocopied or otherwise reproduced for distribution. (Translation may be necessary.) As described at the beginning of this resource under "Materials" and "Background Readings," some of these materials are intended for distribution only to resource people, while others are intended for distribution to both resource people and participants.

Intercultural Learning Objectives for Youth Exchange Homestay Programs

Following are the key portions of a formal statement of intercultural learning objectives for youth exchange homestay programs. This statement was developed and adopted during a conference of fourteen knowledgeable and experienced youth exchange leaders (administrators, practitioners, and researchers, including both volunteers and professionals) that was held in Quebec, Canada, in February 1984.[3]

Intercultural learning through a youth exchange homestay experience involves growth and change in terms of (1) personal values and skills, (2) interpersonal relationship-building, (3) intercultural knowledge and sensitivity, and (4) global issues awareness.

Personal Values and Skills

At the core of an intercultural homestay experience is the removal of exchangees from their familiar environment and their placement in a new environment. In such unusual circumstances, exchangees are confronted repeatedly with crises of varying dimensions. They must make judgments and embark on actions in the absence of familiar cues. Due to situations such as these, most exchangees attain the following learning objectives.

A. To think creatively, demonstrated by an ability to view ordinary things, events, and values from a fresh perspective and to generate innovative ideas and solutions.

B. To think critically, demonstrated by an unwillingness to accept superficial appearances and by a skepticism of stereotypes.

C. To accept more responsibility for oneself, demonstrated by increased ability to exercise self-control within the context of social norms and expectations.

D. To de-emphasize the importance of material things, demonstrated by an increasing tendency to define one's worth and goals in terms of ideals instead of possessions.

E. To be more fully aware of oneself, demonstrated by increased willingness and ability to view oneself objectively and to see oneself as deeply influenced by one's native culture.

Interpersonal Relationship-Building

Every exchangee becomes fully involved in daily living and working arrangements with a variety of people in the new environment. He or she must develop and maintain relationships with others from diverse backgrounds. The interpersonal skills developed in this intercultural context are transferrable to many other settings during the exchangee's lifetime. Most exchangees are able to gain the following objectives.

F. To deepen concern for and sensitivity to others, demonstrated by increased ability and willingness to "put oneself in the other person's place," that is, to empathize.

G. To increase adaptability to changing social circumstances, demonstrated by greater flexibility in the process of adjusting to new people, social situations, and cultural norms.

H. To value human diversity, demonstrated by an eagerness for communication, mutual respect, and friendship with others from a variety of backgrounds different from one's own.

I. To communicate with others using their ways of expression, demonstrated by the ability to carry on extended conversations with hosts in their native language, and by the ability to use and to react appropriately to nonverbal signals common in the host culture.

J. To enjoy oneself in the company of others, demonstrated by a diminishing of self-consciousness and an increase in readiness to participate joyfully and wholeheartedly in many varieties of social gatherings.

Intercultural Knowledge and Sensitivity

During the course of their immersion in the host culture, exchangees are exposed to innumerable dimensions of that culture. These dimensions range from the simple acquisition of the necessities of daily life to the complex and subtle distinctions made by hosts among alternative values, social norms, and patterns of thought. The experience of actually being involved in so many dimensions of life has the effect of deepening exchangees' insights into their home culture as well as their knowledge of their host culture. Most people on an intercultural homestay attain these learning objectives.

K. To increase knowledge of the host country and culture, demonstrated by an ability to explain key dimensions of that culture from the perspective of a host national.

L. To increase in sensitivity to subtle features of the home culture, demonstrated by an ability to see aspects of that culture not previously recognized, and to evaluate its strengths and weaknesses from the perspective of an outsider.

M. To understand the nature of cultural differences, demonstrated by an ability to describe some of the fundamental concerns that must be addressed by all human beings, and by a readiness to accept that a wide variety of solutions to those concerns are possible.

N. To broaden one's skills and concepts, demonstrated by the ability to think and to act in ways that are characteristic of the host culture but transferrable to other environments.

Global Issues Awareness

Living in a place other than one's home community often helps people to recognize that the world is one large community, a global island, in which certain problems are shared by everyone. Exchangees become able to empathize with their hosts' perspective on some of these problems, and thus to appreciate that workable solutions must be culturally sensitive, not merely technologically feasible. Such awareness well prepares the youthful exchangee to take his or her place among those who are addressing the crises facing humankind. Most exchangees attain the following learning objectives.

O. To deepen interest in and concern about world affairs, demonstrated by a sustained commitment to obtaining information from many sources with respect to the problems commonly facing all human beings.

P. To become aware of worldwide linkages, demonstrated by a willingness and ability to make personal choices in certain ways because one cares about the effect of one's choices on people in other communities throughout the world.

Q. To gain in commitment to the search for solutions to worldwide problems, demonstrated by the giving of one's personal resources (time, energy, money), whether in a professional or voluntary capacity, to the search for culturally sensitive and technologically feasible solutions.

Benefits for Youth of Intercultural Homestays Abroad

A major study recently completed by The AFS Center for the Study of Intercultural Learning has identified ways in which exchangees on intercultural homestay programs learn and grow at an accelerated rate during their experience as a member of a new family in another country. The "Impact Study" employed a rigorous research design and involved nearly 2,500 secondary school students.

AFS undertook this project in response to the many questions being raised by parents, volunteers, and donors concerning the value to adolescents of an intercultural homestay abroad. Previously, positive answers to such questions had been based on anecdotal evidence or hopeful idealism. AFS committed itself to this major research effort in order to determine, in an objective and scientific manner, whether participation in its programs is truly beneficial for young people.

How the Study Was Conducted

Do secondary school students who have intercultural homestays abroad develop and mature in positive ways more rapidly than similar students who have no such experience?

To address this question, the research team began in 1978 by talking at length with newly returned exchangees. In Europe, Latin America, and the United States, team members asked some 70 exchangees to explain how their experiences abroad had affected their values, knowledge, awareness, skills, and other personal characteristics. The views of these exchangees were then confirmed by 800 additional newly returned exchangees from around the world who responded to a mailed survey. By directly contacting so many exchangees, the researchers were endeavoring to ensure that their own biases and expectations would not be reflected in the eventual outcome of the project. Using the information supplied by the exchangees, the research team identified seventeen personal characteristics that were believed to improve markedly as a result of an intercultural homestay.

A questionnaire employing a sophisticated self-rating technique was then developed to measure these seventeen personal characteristics, and was successfully pilot-tested with nearly 300 exchangees from a variety of cultural backgrounds. Then, early in 1981, the questionnaire was mailed to thousands of students who had applied to participate in the programs offered by AFS. The ratings obtained by this pretest indicated how the students evaluated themselves prior to going abroad for an intercultural homestay.

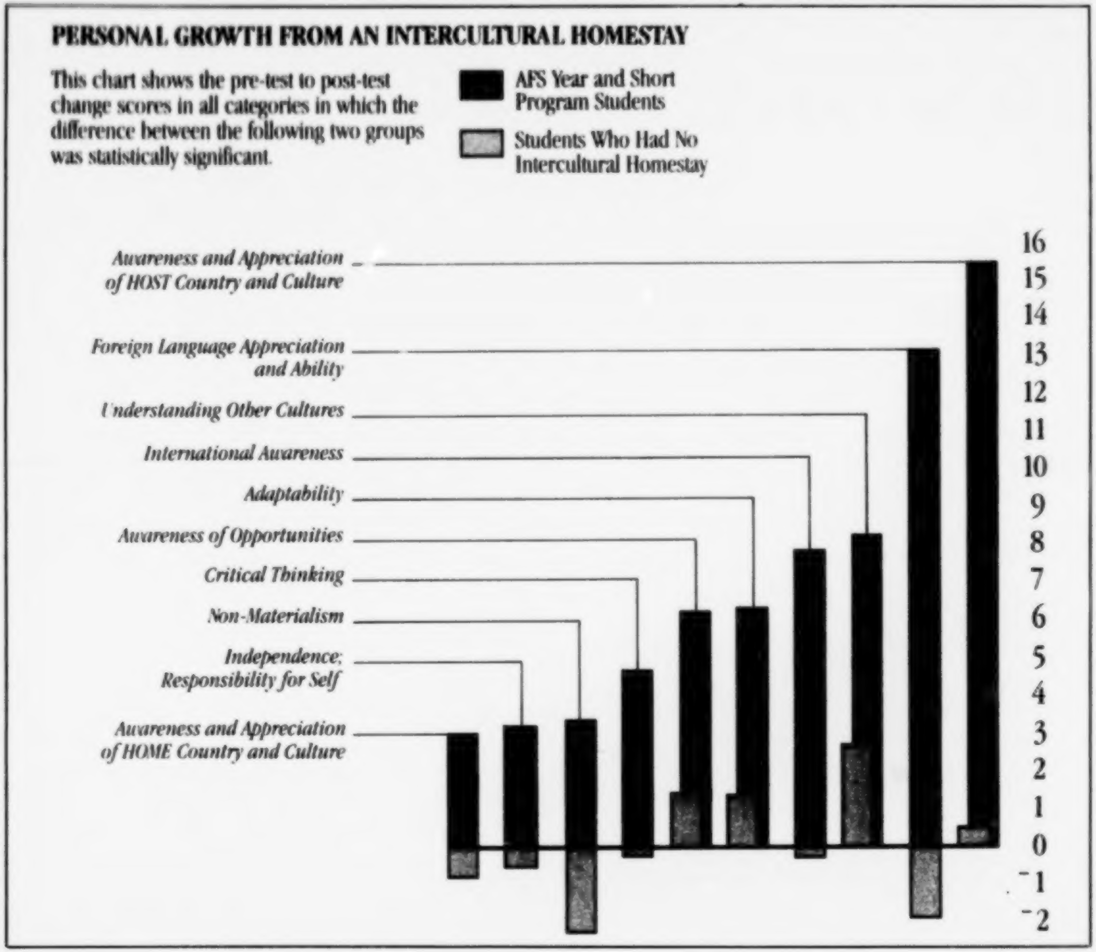
Most of the applicants who completed the pretest questionnaire subsequently participated in an intercultural homestay. Others, however, did not participate for a variety of reasons; these nonparticipants formed a comparison group. The self-ratings by the comparison group students on the pretest were highly similar to the ratings of the applicants who later participated in a homestay.

About four months after the exchangees returned from their homestays abroad, they were asked to complete the same questionnaire a second time. The students in the comparison group were also asked at this time to complete the questionnaire again. The ratings obtained by this posttest indicated how the students evaluated themselves after the passage of eleven to twenty-two months.

What the Findings Showed

By giving the same self-rating questionnaire to these two groups of students at two different times—before and after some of them had participated in an intercultural homestay—the researchers were able to measure the amount of change that had occurred in each of the seventeen personal characteristics, and to compare the average changes of the participating students with those of the nonparticipants. The data showed that, with respect to ten of the characteristics, the exchangees experienced a significantly greater amount of positive change than did the nonexchangees. (The differences between the average scores of the two groups on the other seven personal characteristics were negligible.)

These findings are illustrated by the chart entitled "Personal Growth from an Intercultural Homestay," in which the dark gray bars indicate the average change of the exchangees and the light gray bars show the average change—sometimes in the negative direction—of the students in the comparison group. In other words, this chart illustrates the extent to which adolescents change due to the normal experiences of growing up in their native country, and the extent to which exchange program participants change due to the challenge of an intercultural homestay in another country. In these research findings we have clear evidence that living with a new family in another country enables secondary school students to learn and grow to an extent well beyond what could be expected due to normal maturation over the same period of time.



PERSONAL GROWTH FROM AN INTERCULTURAL HOMESTAY

This chart shows the pre-test to post-test change scores in all categories in which the difference between the following two groups was statistically significant.

Definitions of the Ten Characteristics

Awareness and Appreciation of Host Country and Culture: Considerable knowledge of the people and the culture of my host country, and an understanding of that country's role in world affairs.

Foreign Language Appreciation and Ability: Ability to communicate with people in a second language and thus to take advantage of opportunities and alternatives resulting from bilingualism.

Understanding Other Cultures: Interest in learning about other peoples and cultures; ability to accept and to appreciate their differences.

International Awareness: An understanding that the world is one community; a capacity to empathize with people in other countries; an appreciation of the common needs and concerns of people of different cultures.

Adaptability: Ability to deal flexibly with and adjust to new people, places, and situations; willingness to change behavior patterns and opinions when influenced by others.

Awareness of Opportunities: Recognition that a wide range of opportunities is open to me; motivation to respond positively to these opportunities.

Critical Thinking: An inclination to be discriminating and skeptical of stereotypes; a tendency not to accept things as they appear on the surface.

Non-Materialism: Ability to not place high value on material things; concern for spiritual fulfillment.

Independence—Responsibility for Self: Ability to exercise self-control and to be self-directed; capacity to avoid being a conformist and to resist peer pressure.

Awareness and Appreciation of Home Country and Culture: An understanding of the positive and negative aspects of my native country and of its role in world affairs.

The Turkish Impact Study

Cigdem Kagitcibasi, a professor at Bogazici University in Istanbul, carried out an extensive study of the effects of an intercultural homestay on Turkish students who participated in an year-long exchange program in the United States during the mid-1970s. Some 200 subjects (exchange students) and 200 controls (similar students who did not participate in an intercultural homestay) were studied over two program years using a pretest/posttest questionnaire.

When the returned exchange students were compared with the students in the control group, Kagitcibasi found that the exchangees were more likely, over the period of the year, to (1) increase in world-mindedness, (2) increase in self-reliance, (3) decrease in authoritarianism, and (4) decrease in the extent to which they based their outlook on their religious beliefs.

Increase in World-mindedness: Since the exchange students felt accepted by their hosts, they had less of a need to cling to their own national identity during and after their homestay. Furthermore, they tended to accept others who were different from themselves more readily. These tendencies led to a more internationalist outlook, undermining the significance for the exchangees of national boundaries and cultural differences.

Increase in Self-Reliance: The returned exchangees were more self-reliant than before they left Turkey and more self-reliant than the students in the control group in the sense that they were less fatalistic and more likely to accept responsibility for what happened to them. Kagitcibasi believes that the increase in self-reliance occurred because, while they were in the host country, the exchangees could not depend on others in the way they usually had done in Turkey.

Decrease in Authoritarianism: Authoritarianism refers to a generally dogmatic outlook or a tendency to behave toward others in an intolerant manner. Authoritarianism has also been described as a social outlook that has no room for anything but a desperate clinging to what appears to be strong and right. Kagitcibasi believes that authoritarianism decreased in the exchangees because adjustment to a new culture requires flexibility, open-mindedness, and tolerance, characteristics that do not fit with authoritarian tendencies.

Decrease in Religiosity: Religiosity indicates an outlook on life based on religious beliefs, that is, on a nonscientific outlook. Kagitcibasi found that religiosity is negatively affected by an intercultural homestay. She believes that a decrease in religiosity is to be expected in exchange students because it goes hand-in-hand with an increase in self-reliance and a decrease in authoritarianism.

Kagitcibasi summed up her findings as follows.

> An important general conclusion which can be drawn from the findings is that through new culture contacts serving as a secondary socialization process, changes in important and early-learned attitudes can, in fact, be produced. The greater degree of world-mindedness and the decrease in authoritarianism and religious ideology are the most significant outcomes of these cross-cultural contacts. An accepting, rewarding environment which at the same time provides a challenge for the adolescent appears to be highly conducive to the growth of competence, self-esteem, and belief in internal control. At the same time, this is a foreign environment, yet one which allows for the development of empathy between foreigners. Thus, it counteracts ethnocentric, authoritarian tendencies and nourishes tolerance.*

Kagitcibasi's studies showed that the process of readjustment after the exchangees' return to Turkey required about one year to reach an optimum level. She also found that the returnees (some of whom had been back in Turkey for one year, some for two years) had these characteristics, in comparison with a matched control group of university students: (1) general optimism and a tendency to expect much from life; (2) motivation to achieve; (3) a belief in hard work as the way to achieve; and (4) continued world-mindedness.

*Cigdem Kagitcibasi, "Cross-National Encounters: Turkish Students in the United States," *International Journal of Intercultural Relations*, vol. 2, no. 2 (Summer 1978): 155–156.

NOTES

1. For the most complete report of The Impact Study, see Bettina Hansel, *The Impact of a Sojourn Abroad: A Study of Secondary School Students Participating in a Foreign Exchange Program* (Ph.D. dissertation, Syracuse University, 1985). Distributed by University Microfilms International, Ann Arbor, Michigan. (Order number 86-03764)

   For a much shorter treatment of the same information, see Bettina Hansel, *The AFS Impact Study: Final Report*, AFS Research Report no. 33 (New York: AFS Intercultural Programs, 1986).

2. Here is more detailed information about the chart for discussion leaders: The ten pairs of bars illustrate the findings with respect to the ten statistically significant "outcomes" or "characteristics." The bars indicate the average increase or decrease in the designated outcomes, as measured on a one hundred point scale. Note that the bars do not indicate percentages. For example, the second set of bars (concerning foreign language appreciation) shows that exchangees increased an average of 13.1 points from pretest to posttest; similar students with no travel-abroad experience decreased an average of 1.9 points from pretest to posttest. All members of the subject and comparison groups were from the U.S.A. The homestays of the members of the subject group were in some fifty other nations during 1981-82.

3. The full statement was developed at the "AFS Workshop on Intercultural Learning Content and Quality Standards." The complete report of this conference is available from The AFS Center for the Study of Intercultural Learning.

RESOURCE TWENTY-FIVE

DEALING WITH SPECIFIC RE-ENTRY CONCERNS

Exchange students who have recently returned to their home country need on-going support from local volunteers as much as they did in the first weeks after their arrival in the host country. In fact, some people experience more difficulty when returning home than when entering an unfamiliar culture. One reason for this discrepancy is that most people fully expect to encounter the unknown when entering a new culture but few are mentally prepared for the unfamiliarities that miraculously appear in their own culture when they view it from the perspective of an outsider. The sense of unfamiliarity occurs largely because the returning sojourner is viewing the culture with fresh eyes, having changed a great deal since leaving home. People and places in the home community have changed, too. Also to be dealt with are the memories of loved ones left behind in the host country as well as the lack of understanding of friends and family members back home. This resource, to be used during the delayed post-return subphase, offers suggestions to local volunteers or others who assist recently returned exchangees (or "returnees") to become reintegrated into their families and home communities.

The difficulty in readjustment is related to change, both in the individual sojourner and in the home environment. Returnees may not recognize or fully understand the changes in themselves, and may be confused by changes they encounter in their families, friends, and home environments. The returnee does not fit into the place he or she formerly held in the home culture and will need to find a new role or place in that environment.

The ease with which sojourners readapt to their home culture is directly related to the quality of their relationships with family and friends at home. Some sojourners find that changes in their own personalities—such as increased maturity and flexibility—actually enhance their communication with others, especially with their parents and other members of their families. Unfortunately for some returnees, the changes in themselves and in the important people who remained at home may create a situation in which the support they need to readjust is not well provided. Returnees who do not find satisfying relationships with their family and old friends are likely to have the most difficulty readjusting.

This fact explains why it is important for local volunteers of the sponsoring organization to establish a continuing, individual relationship with each recent returnee in the area. (Certainly, returnees have much to offer to local volunteers as well.) Local volunteers cannot solve all of the returnee's adjustment problems, but they can provide individual support as the returnee re-establishes himself or herself in the natural family and home community. The aims of a local person in a helping role should be (a) to help returnees find their places once again in the home society, and (b) to assist their families and friends to better anticipate the changes in the returnees and to better understand their immediate needs and concerns.

An Agenda for a Post-Return Orientation Program

Following are some of the typical difficulties that face recently returned sojourners such as exchange students. You should consider addressing these problems during your local reorientation session.

A. In the aftermath of the high emotions of end-of-stay activities and farewells abroad, exchangees may return home with misconceptions about their experiences, viewing their sojourn merely as a time of fun, fantasy, fatigue, and friendships abruptly torn apart.

B. Some exchangees return home feeling closer to their host families than to their natural families, and therefore are ambivalent about living again with their natural families. They may feel uneasy, and perhaps even guilty, about their apparently diminished attraction toward their parents and siblings.

C. Some returning exchangees soon discover that certain peers who were very close friends before the exchange no longer seem suitable in that role. Unease and guilt are mixed with questions about how to phase out these friendships and how to find more suitable friends.

D. Virtually all returning sojourners find that very few people among their acquaintances, friends, and even family members are ready and willing to listen to the long, complex stories they want to tell about their experiences abroad. The inability to find patient and truly interested listeners can be highly frustrating for returnees.

E. Younger returnees may find that family members and friends treat them as the same person they were before leaving home, failing to recognize the changes, often many and profound, that have occurred in their knowledge, skills, personalities, and outlook on life. How to compel others to take full account of such changes is a problem for some exchangees.

F. Some exchangees find that they view aspects of their home country and community in critical terms, or that they have opinions that are not widely shared by people in their home community. Some become aware upon returning that many people in their community are appallingly ignorant of other countries and cultures. Such returnees must cope with feelings of rejection and isolation.

G. Some exchange students return with specific ideas about changing their academic or career plans and worry about what their parents might think of the contemplated changes. Some return feeling more confused than before they left home about what they will do with their lives and fear a negative reaction from their parents.

H. After several months or a year away from the educational system in the home country, exchangees may wonder if they can fit back into their former milieu. They may worry about their academic standing, about school work missed, or about major qualifying examinations.

I. After a period of intensified awareness of people, ideas, and things abroad, returning sojourners may make exaggerated statements about the superiority(or inferiority) of the host country and may cling for a time to superficial comparisons.

J. Some returnees adopt the nonverbal behaviors of the host country (such as gestures or touching rituals used to greet, part from, or express affection towards others) and use these after returning home. Such behaviors may be exotic and charming to some friends and family members but may seem weird or even insulting to others.

K. Recent returnees typically wonder how their new-found enthusiasm for international understanding and involvement can best be utilized; they are eager for their energy to be put to use but usually have few ideas about what they could be doing.

L. Returnees may or may not recognize the value of the cross-cultural experience they have been through. Even those who do recognize its value in terms of personal improvement and increased competence may be unable to figure out how they can integrate these benefits into their lives at home, their education, and their career options.

M. Returnees are often startled when, in their supposedly familiar home environment, they experience feelings of disorientation. They do not realize that disorientation is a normal consequence of readjusting to one's home culture when viewing it for the first time from the perspective of someone from another culture.

Various useful exercises have been devised for formal post-return orientation sessions, but none is being recommended here. The basic goal of any such exercise is to encourage the returnees to think carefully about the readjustment difficulties that each is facing and to develop ideas for coping with those difficulties in a satisfactory manner. Resource people—including not only local cross-cultural experts but also former returnees and even each other—can be quite helpful in bringing the new returnees to see their difficulties as normal and in assisting them to devise realistic coping procedures.

Regardless of the particular exercises planned for a post-return orientation program, all recent returnees must be given extended opportunities to discuss their sojourn with others who are having a similar experience. Such discussions give the returnees the chance to verbalize what may have been an unformed feeling or a half-thought, to compare reactions to the experience abroad, to formulate an approach to their readjustment process, and to discover for themselves that others share their uncertainties. Facilitators should caution the returnees to avoid spending all their time merely swapping stories. Rather, along with their story-telling they should think about the fundamental similiarities in their experiences, in their reactions to those experiences, and in their ways of coping with their difficulties in the host country and now here at home.

In giving advice about dealing effectively with the friends and family members to whom the exchangees recently returned, it may be worthwhile to urge them to try to show interest in what has happened to people at home while they were gone. In other words, they should restrain their understandable eagerness to talk about their experiences and friends abroad to the exclusion of other conversation topics. And when they do talk of their sojourn, exchangees should attempt to avoid the frequent use of either comparatives or superlatives, which may elicit negative reactions from their listeners (especially in cases where there is any suggestion that the home culture is inferior to the returnee's host culture). Returnees should concentrate on being descriptive, letting their listeners make their own comparisons.

Providing On-Going Support for Returnees

Learning one's place in a novel situation takes time. How long it takes obviously depends on the individual and on the other important people in his or her environment. All returnees are likely to need support during the first few weeks after their return, but some may need (or may appreciate) support for a more extended period. As time passes, opportunities to talk with others who have also recently returned will continue to be helpful. Informal gatherings of recent returnees may provide such opportunities. In such cases, a local volunteer probably needs to do little more than provide a place and set out some refreshments.

Individual support by an older returnee may also be useful for the newer returnee. Sometimes direct personal support proves to be the key to dealing constructively with an exceptionally difficult readjustment. What should an older returnee do in order to support a troubled newer returnee? While it is not possible or desirable for anyone to provide an answer for every difficulty that the newer returnee may encounter, an older returnee can provide support by listening attentively and responding empathetically to the concerns expressed by the newer returnee. An older returnee is likely to be the person best able to understand and sympathize with new returnees.

Remember that the recent returnee is supported more by a warm and understanding personal relationship than by any amount of advice that you or another returnee might give. When the new returnee knows that he or she is not the only person to experience readjustment problems and that others are genuinely interested in his or her difficulties and concerns, the returnee will almost always be able to find his or her own approach to the tasks of readjustment.

Possible Responses to Typical Readjustment Complaints

Following are nine typical complaints made by recently returned exchange students. Following each complaint is the outline of a response prepared on the bases of the findings of researchers as well as the accumulated knowledge of practitioners. Anyone attempting to assist a newer returnee should keep these sample responses in mind.

1. **My parents do not understand how I've changed. They expect me to be the same little girl I was before I left home.**

   Offer reassurance. In time, her parents will very likely realize that she has matured in many ways and has changed for the better. Parents often have not had a comparable experience and are slow to realize the benefits of such an experience because of their excitement over her return. They are eager to re-establish the situation that existed before she departed. It will take time for parents and child to readjust to a relationshin in which one party suddenly has become more competent, knowledgeable, independent, and mature. Mutual readjustment may require an extra measure of love and understanding on both sides.

2. **I feel closer to my host family than I do to my own parents. I'm afraid my parents will be hurt if they find out.**

   Encourage the returnee to view this feeling as a natural one and to expect that more balanced feelings about the two families will occur after some time has passed. Meanwhile, the returnee can share his host family with his own family by reading them letters sent by host family members, by showing photographs he has taken of his hosts, and by talking occasionally and not at great length (unless requested to do so) about life in the hosts' home. Many participants find that their natural and host families come to feel close to each other as a result of their having had the participant as a family member in each household. Remind the returnee that he does not have to choose between the families. He has the love and affection of both.

3. **It's difficult for me to readust to my old lifestyle. Everything here is (so rushed) (so slow) (so materialistic) (so backward and deprived) (so . . .).**

Encourage positive thinking in the returnee; encourage her to view the change back to her former way of living as a challenge. She is a person who can adjust to another lifestyle, as she proved by adjusting to her host culture. Remind her also that she does have a variety of options regarding lifestyle and may be able to incorporate some of the advantages of the host country's lifestyle into the pattern of living of the home country. Her options are not merely two but rather many.

4. **I missed the university entrance exam. Now I have to wait a whole year until I can enter the university.**

Point out that there are many interesting opportunities for a person who has a year to spend before re-entering school. There are full- or part-time jobs, independent study possibilities, internships, short courses at special schools, volunteer assignments, travel within his own nation, and numerous other opportunities. Also, the time may enable the returnee to think more carefully about what direction to take in his studies and in a career. In any case, the returnee may need more information. The sponsoring organization may be able to offer some advice.

5. **I made so many new friends; now I'll never see them again.**

Encourage the returnee to keep in contact with close friends abroad, especially with members of the host family. (Often returnees forget to write even once to their host families, an omission that is very disturbing to a family who put so much of themselves into hosting.) The experience of exchange students in the past suggests that, in this age of air travel, future reunions are entirely possible. With respect to other exchangees who became the returnee's friends, it may be possible to set up a newsletter or "round-robin letter" in order to keep members of the group in contact with each other.

6. **I hate this country. I want to go back to my host country to live.**

Point out that almost all exchange organizations strongly encourage returnees to remain in their home countries for two years following their sojourn. (This rule may be a reflection of the organization's agreements with governments.) The two-year rule by itself is unlikely to change a returnee's feelings. Point out, though, that the most important issue for the returnee is probably not the state of her feelings now, but the state of her feelings in two years, after she has had a thorough opportunity to readjust to her home culture. Meanwhile, there is no reason why the returnee should not plan to visit the host country again after the two-year period. A return visit at that time may help the returnee attain more balanced feelings.

7. **I hated to leave my girlfriend back in my host country. We want to be married. We are both saving our money so that she can come here.**

   Agree that romantic relationships are always intense and that leaving a girlfriend (or boyfriend) behind can be a very painful experience. You may feel that the returnee is too young for such a commitment or that a cross-cultural marriage would be too difficult for both parties involved. However, it rarely is useful to relate such misgivings to a person involved in a serious romantic relationship. Instead, strongly encourage the returnee to discuss the matter with his or her parents. Also, help the returnee to contact others who are married to someone from another culture; in talking with such people, the returnee may gain valuable perspectives on the positive and negative aspects of cross-cultural marriages. In any event, remember that it is the returnee who will have to decide how to handle this situation.

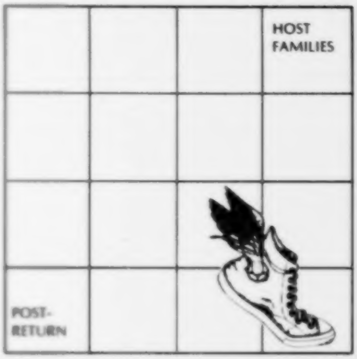
8. **I didn't have an easy time of it in my host country. Now everyone is discussing the wonderful experience I had. They don't know what it was really like. It wasn't so wonderful.**

   Try to convince such a returnee that there simply is no such thing as a perfect exchange experience. No matter how others may label it, her overseas experience is her own. Remind her that her sojourn was, and continues to be, an educational experience, not a tourist's jaunt. The extra difficulties that she faced could have at least some educational value. Furthermore, those who are saying her experience was uniformly positive may not, in many cases, be sufficiently experienced or knowledgeable to make such judgments. They may be viewing her sojourn as an extended vacation, which is not what the sponsoring organization intended. Help her focus on what she has learned. Discourage her from focusing on a comparison between what she actually did on the one hand and what her friends imagine she did on the other hand.

9. **I don't find my old friends very interesting any more. They know nothing about my host country. We really have nothing to discuss.**

   Explain that it is typical for returned exchange participants to find it difficult to relate to many of their former friends. However, if the returnee can practice the same empathy he needed to adjust to the host culture, he may be able to rediscover the qualities in old friends that originally caused him to count them as friends. Or, he may be able to discover that they have been engaged in interesting and worthwhile activities in his absence. On the other hand, it is quite possible that the experience of having an intercultural homestay has enabled him to gain in maturity, independence, competence, and knowledge so rapidly that he simply has outdistanced his old friends, including former romantic partners. If so, it is understandable that he will worry about how they must feel about his obvious lack of interest in them. But, in time, new friends will be found who may suit him better. As a returnee from a mentally broadening intercultural experience, he is likely to become interested in friendships with people from a wider range of backgrounds than was the case before he departed from home. For example, he may find that he shares much in common with people who have lived in foreign countries other than the one where he had his exchange student sojourn.

UNIT·9


HOST FAMILIES
POST-RETURN

Post-Return Orientation for Host Families

Priority Level: In comparison with the other eight units in an overall orientation scheme, this unit has relatively low priority.[1] However, since host family members may be distressed over the loss of their exchangee and/or may have suggestions for the improvement of the hosting program, a final orientation session should be held for them following the exchangees' departure.

Responsibility: All objectives below are appropriate for implementation by volunteers and staff members in the hosting country.

Subphase Objectives: Following are brief statements of appropriate basic objectives of each of the two subphases.[2]

Immediate Post-Return: There are no specific objectives for the orientation of host family members at this time.

Delayed Post-Return: At least one member from each former host family should attend a local or regional orientation event three to five weeks following the departure of the exchangee. Close friends (and others such as teachers) in the community who had been especially close to the exchangees should also be invited to such an event. One purpose of this event is to provide an opportunity for former host family members and others to informally discuss their experiences with each other. A formal session during this event should focus on

a. assisting former host family members and friends of the exchangees through the transition from having the exchangees constantly present to having them permanently absent;

b. providing an opportunity for former hosts and friends to assess what both they and the exchangees may have gained from living, working, and playing together;

c. giving the former hosts and friends of the exchangees a structured forum for airing complaints, suggesting program improvements, and expressing gratitude to volunteers in the local community and region;

d. thanking those present—especially the host parents—for the contribution they have made to the sponsoring organization and to the intercultural learning of their hosted exchangee; and

e. encouraging those present to become involved in one way or another as volunteers for the sponsoring organization.

Resources in this Handbook: The following resource should prove useful for those who are developing materials and activities for the post-return orientation of host family members.

Resource 26 is a leader-directed small-group discussion with two purposes. On the one hand, it helps host family members and others to think about what they have gained during their homestay, and to continue their mental transition to live without the exchangees. On the other hand, it provides host family members and others with a formal opportunity to evaluate the exchange program in the host country. This resource should be used during the delayed post-return subphase.

NOTES

1. The relative priorities of the nine units are stated and explained in section 6 of the introductory essay, "Principles of Youth Exchange Orientation."

2. For a complete list of subphases, see the chart in section 4 of the introductory essay, "Principles of Youth Exchange Orientation."

RESOURCE TWENTY-SIX

HELPING HOSTS AND OTHERS ARRIVE AT CLOSURE

Following the end of a homestay, those in each host community who were close to the exchange students need an opportunity to assess their experience, to air their complaints and suggest improvements regarding the program, and to think about the process of readjusting to life without a person of whom, in many cases, they had become extremely fond. Simultaneously, those in charge of the hosting program need to evaluate it from the perspectives of host family members, special friends of the exchangees, and others in the host community such as faculty members at the exchangees' school and personnel working in community groups that take an active interest in the hosting program. The needs of host family members and best friends of the exchangees are special in that they need to adjust emotionally to the students' absence. Others with a stake in the hosting program may be less emotionally affected but equally able to offer valuable feedback to the sponsoring organization. This activity should be used during the delayed post-return subphase.

Objectives:

- To help host family members and others in the host community assess what they and the exchange students have gained from living and working together.
- To help host families and close friends through the transition from having the exchangees constantly present to having them permanently absent.
- To give host families and others the opportunity to air complaints, to suggest improvements, and to express gratitude to the sponsoring organization's volunteers and staff members.
- To provide the sponsoring organization with a means of evaluating its programs from the perspectives of host families and others in the community who have taken an active interest in the hosting program there.

Who & When: This activity should be used with members of former host families, with close friends of the students who have returned home, and (if possible, during a separate closure activity) with school faculty members and others in the community who have a stake in the success of the hosting program there.

Group Leaders: This activity is to be carried out with attendees in small groups. If a wide variety of people is expected to attend this activity, appropriate leaders should be identified for two types of small groups: (1) groups attended by host family members and close friends of the returned students and (2) groups attended by school faculty members and representatives of other community organizations with an active interest in the hosting program.

Materials:

- One copy of the "Facilitator Evaluation Worksheet" (found in the Facilitators' Materials section) for each group leader.
- Pen or pencil for each group leader.

Time: Approximately three hours, including a fifteen-minute break.

Overview of the Activity

This activity features an evaluation questionnaire that is completed on the basis of a discussion by a small group. The small group should consist either of host family members and close friends of the students who recently returned to their home countries or of people representing schools, community groups, and other organizations that have been cooperating actively with the sponsoring organization in providing the hosting program. Instead of each person's answering questionnaire items individually, the group leader completes one questionnaire on behalf of the entire group. The leader uses the questionnaire (which is in his or her possession only) to guide and focus a discussion among group members. The leader records his or her impressions of the overall opinion of the group, being careful to note complaints that need to be addressed by the sponsoring organization and individual difficulties that need the attention of a counselor.

One advantage of this method is that it gives all those attending a chance to speak personally about their experiences. Doing this in a group context, some may discover that they are not the only ones to experience a particular problem. Some may feel relieved by having an opportunity to speak about a problem directly to a representative of the sponsoring organization. A second advantage of this activity is that it enables the group leader to help those attending look at the benefits they have gained from their homestay as well as the problems they have faced. Finally, sponsoring organizations that routinely collect an evaluative questionnaire from every participant will appreciate that this activity not only reduces the volume of opinion received by the hosting national office but also enables truly important opinions and problems to be identified immediately (by the leaders of the small groups) and therefore acted upon more quickly.

Instructions for the Small Group Leaders

You will be leading a discussion among the members of a small group. The group should consist either of host family members and close friends of the recently hosted exchangees or of school faculty members and representatives of community organizations that have taken an active interest in the hosting program. During this discussion, your objectives will be

- to help group members focus on what they and the exchange students learned or gained from the exchange experience,
- to assess the extent to which the sponsoring organization's own goals for the program have or have not been met,
- to assess those aspects of the group members' experiences that were especially valuable or enjoyable, and
- to give group members an opportunity to express complaints, make suggestions, offer gratitude, and/or ask for personal assistance.

As a guide for you in carrying out this task, you are being provided with a "Facilitator Evaluation Worksheet," which is a combination of a discussion guide and a questionnaire. Please study this worksheet before you begin the meeting of your small group and have the worksheet in your possession as you conduct the meeting. The worksheet is not intended to guide your group's discussions in a rigid manner. However, it is important that all topics mentioned on the worksheet be covered during the group's discussion so that you will be able to complete the questionnaire items on the worksheet during and after the meeting. By completing the questionnaire items, you will be assisting the office of your sponsoring organization in the host country to evaluate its program for exchange students.

On some parts of the worksheet, you are asked merely to check off items mentioned in the discussion. Please do this during your small group's discussion. On other parts, you are asked to make an overall assessment of the outcome of the hosting program. In these cases, you will need more time to reflect on your group's discussion. Please answer these questions thoughtfully after the session. Your answers should provide a general sense of the outcome of the hosting program as seen by the members of your small group.

Another of your responsibilities is to be available for private conferences with any individuals in your group who have difficulties or grievances that they are uncomfortable raising during the small group's session. At the end of the session, you should announce where and when you will be available for private conferences.

You should determine whether any individual's problem or grievance (whether mentioned during the group's session or during a private conference) should be brought to the attention of the national office for further action, such as arranging for a skilled counselor to talk further with the individual participant or considering changes in next year's hosting program. Space is provided on the "Facilitator Evaluation Worksheet" for reporting such individual cases.

When you have completed the worksheet, return it to a representative of the national office of your sponsoring organization.

FACILITATORS' MATERIALS FOR USE DURING THIS ACTIVITY

Instructions: The following model evaluation worksheet may be copied and used without alteration or may be modified to suit local and/or national needs. (The worksheet may need to be translated.) Every facilitator who is working with a small group must have one complete worksheet. More information about the use of the worksheet is found in the section entitled "Instructions for the Small Group Leaders."

Facilitator Evaluation Worksheet

Note: This post-return orientation and program evaluation activity is intended to be used with members of host families and friends of the hosted students or with representatives of schools and other community organizations that have been directly involved with the hosting program. This activity should occur within a few weeks after the exchange students' return to their respective home countries.

____ Record here the number of participants in your small group.

Getting Acquainted with One Another

Choose from the suggestions below or create your own opening activity.

- If those present do not already know each other, ask them to introduce themselves to the group.
- Ask each of those present to describe for the group his or her most memorable experience with an exchange student.
- Ask those present to describe a feature of an exchangee's home culture that they would like to incorporate into this culture.

Discussing Benefits to Host Families and Hosting Communities

Ask those present what they think was gained from hosting or befriending an exchange student or from their association with one or more students and the hosting program generally. Also ask what they think was gained by the community at large through its participation in the hosting program.

As the discussion proceeds, check any of the following items that are mentioned by the participants.

_____ (A) New knowledge of and interest in the students' home countries
_____ (B) Increased interest in international affairs
_____ (C) Increased interest in learning foreign languages
_____ (D) New appreciation of themselves as a family or as individuals
_____ (E) New skills in dealing with people from other cultures
_____ (F) New enthusiasm for work, play, or other activity

After the session ends, list any other benefits to others mentioned during this discussion that are not included in the list above.

Discussing Things Learned by the Exchangees Themselves

Ask those present what they think the exchange students learned or otherwise gained from their sojourn experience in the host community.

As the discussion proceeds, check any of the following learning objectives that are mentioned by the participants. In addition, place an asterisk (*) next to any item that is especially emphasized.

Learning Objective One: Personal Values and Skills
____ (A) Learned to think creatively
____ (B) Learned to think critically
____ (C) Learned to accept more responsibility for themselves
____ (D) Learned to de-emphasize the importance of material things
____ (E) Learned to be more fully aware of themselves

Learning Objective Two: Interpersonal Relationship-Building
____ (F) Deepened concern for and sensitivity to others
____ (G) Increased adaptability to changing social circumstances
____ (H) Learned to value human diversity
____ (I) Learned to communicate with others using their ways
____ (J) Learned to enjoy themselves in the company of others

Learning Objective Three: Intercultural Knowledge and Sensitivity
____ (K) Increased knowledge of the host country and culture
____ (L) Increased sensitivity to subtle features of the home country
____ (M) Learned to understand the nature of cultural differences
____ (N) Broadened their skills and concepts

Learning Objective Four: Global Issues Awareness
____ (O) Deepened interest in and concern about world affairs
____ (P) Became aware of worldwide linkages
____ (Q) Gained in commitment to the search for solutions to worldwide problems

When this discussion seems to have run its course, read to the group, one at a time, all of the Learning Objectives (A through Q). Place a "2" next to any objectives that those present think the exchange students may have attained through their exchange experience, but that were not mentioned in the previous discussion.

After the session ends, determine how well the learning objectives, considered as a whole, appear to have been met by the exchange students, as judged by the members of your small group. Check the appropriate box below.

NOT MET	POORLY MET	ADEQUATELY MET	WELL MET	VERY WELL MET
[ ]	[ ]	[ ]	[ ]	[ ]

Also after the session ends, list below any other important areas of learning mentioned in the discussion that are not included in the learning objectives. (Use additional pages if necessary.)

Discussing Positive Aspects of the Sponsoring Organization's Program in This Country

Ask those present to describe those aspects of the hosting program in this community or region that were especially worthwhile, well run, or otherwise outstanding.

As the discussion proceeds, check any of the following items that are mentioned by the participants. In addition, place an asterisk (*) next to any item that is especially emphasized during the discussion.

____ (A) Satisfying personal relationships with exchange students or with the sponsoring organization's volunteers or staff
____ (B) Useful orientations on the local or regional level
____ (C) Enjoyable social activities (arranged by the sponsoring organization) at the local or regional level
____ (D) Worthwhile and well organized short-term exchanges
____ (E) Good support by local or regional volunteers

After the session ends, list any other positive aspects of the program for hosted students mentioned during this discussion that are not included in the list above.

Discussing Negative Aspects of the Experience

Ask those present to describe any complaints, problems, or other negative aspects of their experiences, including specific complaints about occurrences in the past as well as specific problems that may be occurring at the present.

Listen attentively to the complaints and problems that are aired. Ask for suggestions about how these matters might be improved. Take notes in the spaces provided below as the most troublesome complaints and problems are being discussed and as good remedies are being offered.

At an appropriate moment, assure those present that you will be available to speak to any of them privately if they have a problem or complaint that they would rather not discuss in front of the group.

As the discussion proceeds, check below those categories of complaints and problems that seem to be widespread and serious, and write a brief explanation of the nature of these problems.

___ (A) School: ______________________________

___ (B) Participant Support: ______________________________

___ (C) Program Length: ______________________________

___ D. Placement: ______________________________

___ (E) Other Issues (Explain): ______________________________

After the session ends, determine whether, for your small group as a whole, the hosting experience was more positive or more negative. Check the appropriate box below.

VERY POSITIVE	RELATIVELY POSITIVE	RELATIVELY NEGATIVE	VERY NEGATIVE
☐	☐	☐	☐

Remind members of the group once again that you will be available to talk privately with them, should anyone have a problem or complaint that he or she has not wished to discuss during the group's meeting. Be sure to state the time and place where you can be found by those seeking to have private discussions with you.

Thank all the members of the group for joining in this discussion, which is an important program evaluation tool for the office of the sponsoring organization in this country. Assure them that their thoughts and concerns, as recorded on this worksheet, will be examined and taken into account by members of the staff at the national office.

Postscript: Additional Instructions to the Group Leader

A member of your group—most likely, a member of a former host family—may have a serious problem that warrants further counseling and that should be brought to the attention of the national office. In such a case, make sure that this person knows the problem is being taken seriously. Listen carefully to him or her, trying to understand the nature of the problem. Assure the participant that action will be taken by others in the near future.

Whether or not you think you've been of any comfort to a participant with a serious problem, fill out a form like the one below (using additional sheets if necessary), giving particulars that you think should be brought to the attention of the national office.

NAME OF PERSON WITH PROBLEM: ____________________

(NAME OF EXCHANGE STUDENT: ____________________)

HOST COMMUNITY: ____________________

DATE: ____________________

NATURE OF PROBLEM: ____________________

____

____

____

ANNOTATED BIBLIOGRAPHY OF RECOMMENDED RESOURCES

This bibliography describes over one hundred resources for those who plan and lead cross-cultural orientation programs for adolescent and young adult exchangees or for their natural or host families. Due to length considerations, the following subject areas are excluded: handbooks and studies pertaining exclusively to exchange programs for university scholars and graduate students, culture-specific training materials, and literature in closely related fields such as the selection and placement of participants, the teaching of culture in classroom settings, and the counseling of culturally different people.

Several useful publications that are out of print are included on the assumption that many users of this bibliography will have access to a library where at least some of the out-of-print resources can be found.

The materials in this bibliography are divided into five categories.

1. **Trainers' Materials:** manuals and other sets of step-by-step procedures intended for use by those who plan or lead cross-cultural orientation and training sessions for people-to-people exchanges.
2. **Sojourners' and Hosts' Materials:** books and manuals intended as guides for people who are (or will be) sojourning in an unfamiliar culture or who are providing extended homestays for sojourners.
3. **Focused Background Readings**: materials that discuss topics directly related to the content and procedures of cross-cultural orientation and training programs for sojourners or hosts.
4. **General Background Readings**: materials that can provide a deeper understanding of intercultural theory and practice for orientation planners and leaders, and for sojourners or hosts.
5. **Other Bibliographies**: additional published bibliographies that focus on cross-cultural training and closely related fields.

Readers wishing to purchase books or manuals will find the addresses of all cited publishers at the end of this bibliography.

Any bibliography of recommended materials is evaluative. In the case of this bibliography, some publications were excluded on theoretical, practical, and/or editorial grounds. Also, some of the annotations that follow include evaluative comments. These recommendations and evaluations are based solely on the judgment of the compiler and do not necessarily reflect the policies or points of view of AFS Intercultural Programs, Inc.

The compiler cast a wide net in attempting to take into consideration materials from as many sources as possible. But it was impossible to do an exhaustive search, especially for materials originating outside of the United States. Users of this bibliography are urged to bring to the compiler's attention outstanding materials appropriate for inclusion in this bibliography but not listed herein.

1. TRAINERS' MATERIALS

Brislin, Richard W., Kenneth Cushner, Craig Cherrie, and Mahealani Yong. *Intercultural Interactions: A Practical Guide*. 1986. A *culture assimilator* is a type of programmed textbook designed to prepare a prospective sojourner to better understand the values, habits of thought, and patterns of behavior of people in a specific host culture. One of the newest training techniques in the intercultural field is the *culture-general assimilator*, which is designed for use by prospective sojourners no matter where they intend to live abroad. The body of this book contains one hundred culture-general assimilator items and their associated questions and discussions. Also included are eighteen essays that integrate the points made in the one hundred items; these are organized under the headings "People's Intense Feelings," "Knowledge Areas," and "The Bases of Cultural Differences." Besides the four authors, sixty people in the intercultural field contributed their expertise to the development of this book. Published by Sage Publications.

European Federation for Intercultural Learning. *Orientation Seminar*. 1987. This publication is the tangible result of a seminar held in Remich, Luxembourg, during November 1987 that was jointly sponsored by the European Federation for Intercultural Learning (based in Brussels, Belgium) and the Experiment in International Living (based in Ballyragget, Ireland). The major subject headings in this manual are "Icebreakers," "Orientation Concepts," "Communication Skills," "Training Skills," and "Re-entry/Looking Ahead/Keeping in Contact." Among the more useful resources are a game about worldviews entitled "Aba-Zak," a culture/community exploration activity known as "NAPI-KEPRA," and a comparison of differing learning styles and approaches to education. Published by the European Federation for Intercultural Learning.

Fantini, Alvino E., and others. *Cross-Cultural Orientation: A Guide for Leaders and Educators*. 1984. This manual is the product of a project funded by President Reagan's International Youth Exchange Initiative. It is divided into two main sections. Section 1, "Orientation Content," is directly related to the six-booklet series for exchange students entitled "Getting the Whole Picture" (described in section 2 of this bibliography). More than half of section 1 is related to one of the booklets, "Focusing," which is for the pre-departure orientation of groups of exchangees; in addition to a step-by-step plan for such an orientation, directions are included for a cross-cultural simulation, the Zeezoo-Yahoo game, which is similar to, but much less complicated than, *BaFá BaFá*. Section 2, "Orientation Process," contains valuable specific guidelines for orientation group leaders under the subheadings "Experiential Education," "The Leadership Role," and "Working with Groups." The authors have a strong preference for active learning methods, and they manage to avoid the problems of sensitivity training techniques. Published by Experiment Press.

Grove, Cornelius, and Bettina Hansel. *Host Family Dynamics Training Workshop No. 1*. 1988. This Leader's Guide and its companion volume of Participant's Readings provide the basis for a workshop for volunteers and professionals who work closely with families who host adolescent exchange students for one month or more. (These materials are not for the orientation of the host families). The information in the manuals is based on AFS's Host Family Dynamics Study (1980–1985). Using naturalistic methods, that study gathered extensive information about fifteen U.S. families who were hosting exchange students for a year. This workshop is introductory: it provides an overview of the nature of hosting by enabling workshop participants to discuss up to eight of the fifteen documented cases, and to learn about the key findings of the Host Family Dynamics Study. This publication is a pilot version and is subject to alteration. Subsequent workshops are planned. Published by The AFS Center for the Study of Intercultural Learning.

For a brief review of the findings of the Host Family Dynamics Study, see either of the following: (1) Grove, Cornelius. *Dynamics of International Host Families*, AFS Research Report no. 27. 1984. Published by The AFS Center for the Study of Intercultural Learning; (2) Miller, Kimerly, Cornelius Grove, and Bettina Hansel. "The Dynamics of Hosting an International Exchange Student." In *Adult Education in Multicultural Societies: Issues in the U.S.*, edited by Beverly B. Cassara. In press. Published by Croom Helm.

Kohls, L. Robert. *Developing Intercultural Awareness.* 1981. This little handbook is subtitled "A Learning Module Complete with Master Lesson Plan, Content, Exercises, and Handouts." It is a pre-departure training package for adults who have little or no knowledge of cultural differences and has been used successfully in the training of businesspeople, university students, missionaries, Peace Corps volunteers, military personnel, and other U.S. people about to go abroad to live and work. Particularly noteworthy are the many case studies that are included; they deal with Americans in a variety of difficult intercultural situations in twenty specific nations. This booklet is not likely to be useful outside the U.S. Published by the Society for Intercultural Education, Training, and Research. Also available from Intercultural Press.

Pedersen, Paul. "Cross-Cultural Orientation Training Exercises." *Simgames: The Canadian Journal of Simulation and Gaming*, vol. 9, no. 4 (July 1982). Pedersen briefly discusses the problems of a cross-cultural trainer who is operating in a host culture, then goes on to describe eleven experiential training exercises that could be used in a variety of settings (including situations in which the trainer and trainees are from the same culture). The journal *Simgames* is published at Champlain Regional College in Canada.

Pusch, Margaret, ed. *Multicultural Education: A Cross-Cultural Training Approach.* 1979. Though intended for classroom teachers, Pusch's manual is a valuable resource for anyone who plans or leads cross-cultural orientation sessions in the context of youth exchange programs. Fully half of this book is taken up by chapter 6, entitled "Teaching Strategies: The Methods and Techniques of Cross-Cultural Training," in which thirty-two approaches are thoroughly discussed and step-by-step directions for training facilitators are given. These are organized under five headings—"Perception," "Cultural Self-Awareness," "Values," "Communication," and "Methodologies"—and virtually all emphasize activities such as reading, writing, discussion, role plays, and case studies that avoid the potential problems of sensitivity training exercises and therefore can be used with trainees from a wide range of cultures. Also included is a lengthy chapter by George Renwick on practical aspects of evaluation (this chapter is also available from Intercultural Press as a small booklet under the title *Evaluation Handbook*). Published by Intercultural Press.

Pusch, Margaret D., and Nessa Loewenthal. *Helping Them Home: A Guide for Leaders of Professional Integration and Reentry Workshops.* 1988. This 27-page publication provides guidance for trainers who intend to start sojourners on their return journey prepared for the unexpected challenges of going home. It contains thirteen detailed training modules for use by new or experienced workshop leaders. Each module contains entries on objectives, procedures, and the time, resources, and staff required for its execution. The materials cover a sojourner's entire experience, from arrival in the foreign country to return home. Their structure facilitates the designing of programs of various lengths and leaves room for the leaders' own ideas about how to conduct reentry workshops. An introductory essay outlines the problems known to be associated with reentry. Published by the National Association for Foreign Student Affairs.

Ratiu, Indrei, and Irene Rodgers. "A Workshop on Cultural Differences." *AFS Orientation Handbook: Volume IV*. 1984. This full-day workshop is an outstanding vehicle for encouraging adults to think systematically and productively about the nature of cultural differences. It makes extensive use of the findings from the mammoth fifty-nation study by Dutch researcher Geert Hofstede; included are details of Hofstede's four dimensions of culture: power distance, uncertainty avoidance, individualism, and masculinity. This workshop was not included in the *Orientation Handbook for Youth Exchange Programs* because the training of adult staff members and volunteers associated with exchange organizations was not within the focus determined by the nine-unit matrix. Published by The AFS Center for the Study of Intercultural Learning. *AFS Orientation Handbook: Volume IV* is distributed by Intercultural Press.

2. SOJOURNERS' AND HOSTS' MATERIALS

Darrow, Ken, and Brad Palmquist. *Trans-Cultural Study Guide*. 1977. The authors present a long series of questions for use in systematic observation and inquiry with respect to a foreign culture. The topics include economics, politics, social structure, sex roles, religion and beliefs, music and art, food, education, communications, health and welfare, and the trans-cultural experience. Published by Volunteers in Asia.

Fantini, Alvino E., and others. *Getting the Whole Picture*. 1984. Subtitled "A Student's Field Guide to Language Acquisition and Culture Exploration," this set of six small booklets (collected in one loose-leaf binder) is the product of a project funded by President Reagan's International Youth Exchange Initiative. The six booklets are intended for use by U.S. adolescents involved in an intercultural homestay. The four main booklets are very simply written, with each topic covered in a page or two. Their titles are "Looking Around," for individual pre-departure orientation; "Focusing," for group pre-departure orientation; "Getting The Picture," for in-country orientation; and "Further Developments," for post-return orientation. Two additional booklets serve as appendixes and cover certain topics in somewhat more depth and detail: one focuses on language and culture while the other takes up social and political processes in the United States. All six booklets, but especially the one entitled "Focusing," are related to a companion manual for orientation leaders, *Cross-Cultural Orientation* (described in section 1 of this bibliography). Published by Experiment Press.

Hansel, Bettina. *Exchange Student Survival Kit*. In preparation. This handbook, which closely parallels *Host Family Survival Kit* (see next citation), is designed to help exchange students understand better the challenges they are facing and to provide them with strategies for meeting these challenges successfully. Written in simple English, Hansel's work can be understood by foreign exchangees with some English language proficiency, yet is also a useful resource for U.S. and other native English speakers who go abroad as exchange students. It is filled with examples gleaned from the author's eight years of research and professional involvement with AFS Intercultural Programs. *Exchange Student Survival Kit* contains two major parts. Part 1, "The Exchange Student Experience," provides an overview of the exchange experience and attempts to provide readers with insight into the special nature of their role as exchange students. Part 2, "Guidelines and Suggestions for the Exchange Student," gives detailed descriptions of situations exchange students may encounter at each stage of their year abroad. A final, shorter section of the book covers special issues such as the shorter exchange program and changing host families. To be published by Intercultural Press.

King, Nancy, and Ken Huff. *Host Family Survival Kit: A Guide for American Host Families.* 1985. Modeled to some extent on Robert Kohls's very successful original *Survival Kit* (see following citation), this short book begins by offering (in six chapters) an overview of the hosting experience, then continues with a series of hosting guidelines and suggestions (nine chapters). The authors proceed from the assumption that a typical year-long hosting relationship in the U.S. passes through eight stages: arrival, settling in, deepening the relationship, culture shock, the holidays, culture learning, pre-departure, and readjustment. From the perspective of research, this is a questionable assumption; but it is a useful and appropriate way of approaching this material for the audience to whom this book is addressed. A postscript deals with students with special needs, replacements of students to second and third host families, and unresponsive sponsoring organizations. Among the appendixes are the "U.S.I.A. Guidelines for Teenage Exchange Programs" as well as an excellent set of questions that should be asked by families who are considering whether or not to host a foreign exchange student. Published by Intercultural Press.

Kohls, L. Robert. *Survival Kit for Overseas Living.* 1979. Subtitled "For Americans Planning to Live and Work Abroad," this small manual is clearly intended for sojourners from the U.S. In spite of this limitation, it has been a best-seller in the intercultural field for years. Its appeal probably lies in the simplicity and brevity (most chapters are two to four pages long) with which it presents its message, a message that does not avoid complex ideas such as the model of value orientations developed by Florence Kluckhohn and Fred Strodtbeck. Titles from among the twenty-one chapters include "Culture Defined," "What Makes an American," "On Becoming a Foreigner," "A Strategy for Strangers," and "Skills That Make a Difference." Among the five appendixes are checklists for gathering factual information about the host country and for logistical concerns as well as a set of provocative questions about values and social processes. Published by Intercultural Press.

Sygall, Susan. *A World of Options.* 1985. Subtitled "A Guide to International Educational Exchange, Community Service and Travel for Persons with Disabilities," this publication is a resource guide listing a large variety of international programs—homestays, cruises, workcamps, volunteering opportunities, foreign study schemes, and others—that are accessible to the disabled. Included are lists of publications and organizations offering services to disabled travelers as well as personal accounts of participants with different disabilities who have experienced international educational programs, travel adventures, and workcamps. Published by Mobility International U.S.A.

3. FOCUSED BACKGROUND READINGS

Batchelder, Donald, and Elizabeth Warner, eds. *Beyond Experience: The Experiential Approach to Cross-Cultural Education.* 1977. The first part of this volume includes nine essays about the content and theory of cross-cultural training, many of which stress the advantages of the experiential approach to training. One, entitled "Seven Concepts in Cross-Cultural Interaction," outlines a training design based on seven stages through which an individual ideally progresses during immersion in a foreign culture. The second part of the volume includes descriptions of eleven exercises: These include a valuable immersion activity called "The Drop-Off," outlines of procedures such as "Language and Orientation at the Experiment," and a number of simulation-type exercises involving sensitivity techniques (these may not be appropriate for students from certain cultures). The third part of the volume discusses assessment and evaluation of cross-cultural learning. Published by Experiment Press.

Brislin, Richard W., Dan Landis, and Mary E. Brandt. "Conceptualizations of Intercultural Behavior and Training." In *Handbook of Intercultural Training, Volume I: Issues in Theory and Design*, edited by Dan Landis and Richard Brislin. 1983. The authors begin by postulating a complicated model that can guide intercultural training and research programs, then continue by listing the potential effects of cross-cultural training. Most useful is their discussion of the content and procedures of six basic approaches to cross-cultural training: (1) fact-oriented, (2) attribution learning, (3) cultural awareness, (4) cognitive-behavior modification, (5) experiential learning, and (6) interactional learning. Also discussed are topics such as the prediction of overseas success, the evaluation of training programs, and ethical concerns. Published by Pergamon Press.

Cushner, Kenneth. *Evaluating a Culture-General Assimilator Through the Orientation of AFS Students to New Zealand*, AFS Research Report no. 34. 1987. The author, one of the collaborators in the development of the culture-general assimilator (see Brislin et al. in section 1 of this bibliography), set out to assess the impact of that assimilator on the adjustment of a group of adolescent exchange students who were to live in New Zealand for one year. For the purpose of this project, the assimilator items were changed to some extent to make them more appropriate for adolescents. Cushner's findings—including measures taken from subject and control groups three and six months after the assimilator was administered (during the post-arrival orientation)—suggest that the culture-general assimilator is capable of bringing about marked improvement in individuals' knowledge about factors affecting cross-cultural interaction and adjustment as well as increased ability to adjust to the demands of an international sojourn. Published by The AFS Center for the Study of Intercultural Learning.

Donovan, Katherine C. *Assisting Students and Scholars from the Peoples Republic of China: A Handbook for Community Groups*. 1981. This booklet was specifically designed as a guidebook for people in U.S. communities where students from the P.R.C. are planning to live and study. Although it is written on the assumption that the exchange students are enrolled at the university level, it can serve as a practical guide for those who are welcoming and assisting students at any level and from any country. Topics covered include the role of the volunteer, the orientation of volunteers, and many ideas for being helpful and sensitive to the hosted student, especially during the early weeks of his or her sojourn. Published by the National Association for Foreign Student Affairs.

Fontaine, Gary. "Roles of Social Support Systems in Overseas Relocation: Implications for Intercultural Training." *International Journal of Intercultural Relations*, vol. 10, no. 3 (1986). Fontaine identifies factors related to support systems and relates these to intercultural sojourns. He notes that a primary strategy for coping with adjustment stress is the use of available social support systems. An especially useful portion of this article identifies categories of social skills that are potentially useful to the sojourner in maximizing the support role of social systems. Another useful section discusses contextual variables (type of assignment, marital status, ethnicity, gender) that affect the social support that may be available to a sojourner. Fontaine briefly describes a simple training module that he has used over the past few years "for incorporating process skills in the development of social support systems as a component of an otherwise more traditional intercultural training program." Published for SIETAR by Pergamon Press.

Grove, Cornelius. "Improving Intercultural Learning Through the Orientation of Sojourners." *Occasional Papers in Intercultural Learning*, no. 1 (June 1982). Grove explores the meaning of *intercultural learning* and asks to what extent cross-cultural training and orientation can improve such learning. He reviews six issues that have been debated by practitioners and theoreticians for more than two decades and vigorously defends his own position on each of them. Among the six issues are these: Shall we emphasize pre-departure or post-arrival orientation programs? Shall we use intellectual or experiential training methods? Shall we use culture-general or culture-specific training materials? Published by The AFS Center for the Study of Intercultural Learning.

A slightly shortened version of this article is published in *The International Schools Journal*, no. 4 (Autumn 1982). Published by the European Council of International Schools.

Grove, Cornelius, and Ingemar Torbiörn. "A New Conceptualization of Intercultural Adjustment and the Goals of Training." *International Journal of Intercultural Relations*, vol. 9, no. 2 (1985). In part 1 of this article, the process of adjustment to a highly unfamiliar environment is reconceptualized using three psychological constructs: *applicability of behavior, clarity of the mental frame of reference*, and *level of mere adequacy*. In part 2, the model is manipulated in order to specify theoretically desirable changes that intercultural training should bring about with respect to each of the three psychological constructs. The practical implications of each separate change for intercultural training are discussed in detail. Particular attention is paid to the goal of reducing the severity and shortening the duration of culture fatigue, which is viewed as the principal objective of training. The importance of continuing training during the early stages of the sojourner's experience in the unfamiliar environment is stressed. The Speech Communication Association cited this article as making a major contribution to the intercultural field in 1984 and 1985. Published for SIETAR by Pergamon Press.

This article also is published in full in Paige, R. Michael, ed. *Cross-Cultural Orientation: New Conceptualizations and Applications*. 1986. Published by University Press of America.

Gudykunst, William, Mitchell Hammer, and Richard Wiseman. "An Analysis of an Integrated Approach to Cross-Cultural Training." *International Journal of Intercultural Relations*, vol. 1, no. 2 (Summer 1977). The authors review the methods and rationales for six approaches to cross-cultural training: (1) intellectual, (2) area simulation, (3) self-awareness, (4) culture awareness, (5) behavioral, and (6) interaction. The advantages of using an approach that integrates several of these six is discussed, and research is described that supports the effectiveness of such an approach. (This research focused on a training program carried out in an overseas environment, a fact that, as the authors note, may help to explain the program's effectiveness.) The authors suggest a three-stage approach to cross-cultural training. In phase 1, trainees would be helped to develop an intercultural perspective. In phase 2, the trainees would be involved in interactions with people from the host culture. In phase 3, the trainees would be taught specific skills and information appropriate for the precise context in which they are likely to be functioning when in the host culture. Published for SIETAR by Pergamon Press.

Gudykunst, William B., and Mitchell R. Hammer. "Basic Training Design: Approaches to Intercultural Training." In *Handbook of Intercultural Training, Volume I: Issues in Theory and Design*, edited by Dan Landis and Richard Brislin. 1983. The authors write: "We begin by examining the differences between training and education. The goals and objectives of ICT [intercultural training] are then discussed. Previous typologies for classifying training techniques are reviewed and their shortcomings noted. Two central issues in designing any form of ICT—didactic versus experiential methods of instruction and culture-general versus culture-specific training—are examined and then used to develop a [four-part] scheme for classifying various ICT techniques. The following sections present commonly used training techniques for each of the four major approaches. The final section examines psychological factors in training design, including selection of approaches, timing, and program flow. We conclude the chapter by recommending a three-stage ICT design." This article includes an extensive bibliography. Published by Pergamon Press.

Hoopes, David S., and Paul Ventura. *Intercultural Sourcebook: Cross-Cultural Training Methodologies*. 1979. Two or more articles by experts in the field of cross-cultural training are offered for each of the following training methodologies: role-playing, simulations, contrast-American, culture-assimilator, self-awareness inventory, workbooks, area-specific training, critical incidents, and others. This volume is a useful addition to any orientation facilitator's bookshelf. Published by Intercultural Press.

Hughes-Weiner, Gail. "The 'Learning How to Learn' Approach to Cross-Cultural Orientation." *International Journal of Intercultural Relations*, vol. 10, no. 4 (1986). Beginning with the premise that no amount of specific cultural information or training can completely prepare a sojourner for every eventuality, Hughes-Weiner argues that orientation participants will benefit greatly from "learning how to learn" about intercultural interaction. This paper relies heavily on the "learning cycle" developed by David Kolb in his books *Learning Style Inventory* (1976) and *Experiential Learning* (1984). The four quadrants in Kolb's learning cycle are (1) concrete experience, (2) reflective observation, (3) abstract conceptualization, and (4) active experimentation. Hughes-Weiner discusses how to set goals, design curricula, and organize instruction for orientation programs that intend to teach participants how to learn continuously while they are immersed in the host culture. Published for SIETAR by Pergamon Press.

Kohls, L. Robert, and Ellen Ax. *Methodologies for Trainers: A Compendium of Learning Strategies.* 1978. This little-known manual may be one of the most useful tools ever developed for those who prepare and deliver orientation and cross-cultural training programs for intercultural sojourners. Approximately one hundred techniques for training and other educational activities are succinctly described under these section titles: "Instructional Methods," "Group Techniques," "Simulation Techniques," "Practical Experiences," "Audiovisual Support Systems," and "Evaluative Activities." Published by Future Life Press.

Kohls, L. Robert. *Training Know-How for Cross-Cultural Trainers.* 1985. This 96-page manual was first assembled in 1980 for use in SIETAR's summer institute for trainers. It brings together under one cover thirty-nine items of advice for trainers, only some of which originated with Kohls. Many of the items are one page in length and most are in outline or list form. Some examples: Item 3 states (on half a page) a "Philosophy of Training." Item 9 lists fifty-six desirable competencies for the cross-cultural trainer. Item 11 offers "Ten Commandments for Trainers." Item 14 succinctly states "Trainer Platform Skills" with respect to large and small groups. Item 20 charts information on the cognitive, psychomotor, and affective domains (based on the work of Bloom and Simpson). Item 24 lists all the headings of the methodology compendium by Kohls and Ax (see the immediately preceding entry). Item 28 is an outline related to the evaluation of training. The entire manual is strongly oriented in favor of the non-didactic or "process" approach to training that was immensely popular during the 1970s. Only a few items, including the bibliography, are new to this 1985 edition. Despite the terseness of the items in this manual, it may well be useful as a reference handbook. Published by Meridian House International. Distributed by the Society for Intercultural Education, Training, and Research (SIETAR).

Kohls, L. Robert. "Four Traditional Approaches to Developing Cross-Cultural Preparedness in Adults." *International Journal of Intercultural Relations*, vol. 11, no. 1 (1987). Kohls draws sharp distinctions between four approaches to preparing people to function in another culture—education, training, orientation, and briefing—and defines each one with exceptional clarity and precision. Each of the four approaches is viewed as having its own distinctive strengths and shortcomings. For most situations in which adults are being prepared for cross-cultural living, a combination of the various approaches is viewed as being most effective. This article is exceptionally useful for anyone providing education, training, orientation, or briefing for adult or adolescent sojourners. Published for SIETAR by Pergamon Press.

Martin, Judith N., ed. *Special Issue: Theories and Methods in Cross-Cultural Orientation. International Journal of Intercultural Relations*, vol. 10, no. 2 (1986). This issue is one of three[1] recently published collections of articles that focus exclusively on the theory and practice of orientation. The articles in this volume are as follows.

> Martin, Judith. "Training Issues in Cross-Cultural Orientation." Martin reviews the key points made by the subsequent authors.
>
> Bennett, Janet Marie. "Modes of Cross-Cultural Training: Conceptualizing Cross-Cultural Training as Education." Bennett attempts to clarify the meaning of education, orientation, and training; she also discusses five common models of orientation, identifying the advantages and limitations of each.
>
> Paige, R. Michael. "Trainer Competencies: The Missing Link in Orientation." Paige identifies the affective, cognitive, and behavioral skills needed by a trainer; he also discusses ethical issues and the training of trainers.
>
> McCaffery, James A. "Independent Effectiveness: A Reconsideration of Cross-Cultural Orientation and Training." McCaffery argues that the major goals of an orientation program should be for the participants to develop intercultural skills and to learn how to learn so that they can become independently effective sojourners.
>
> Bennett, Milton J. "A Developmental Approach to Training for Intercultural Sensitivity." Bennett presents a training model that explicitly takes into account six stages of personal development from ethnocentric to ethnorelative thinking.
>
> Albert, Rosita Daskal. "Conceptual Framework for the Development and Evaluation of Cross-Cultural Orientation Programs." Albert reviews fundamental issues related to orientation programs, then discusses the conceptual foundations for one methodology, the cross-cultural assimilator; her article includes references to a large number of culture-specific assimilators.
>
> Brislin, Richard W. "A Culture-General Assimilator: Preparation for Various Types of Sojourns." Brislin reviews the design, rationale, and implementation of the culture-general assimilator, a recent innovation in the intercultural field.
>
> Sussman, Nan M. "Re-entry Research and Training: Methods and Implications." Sussman provides an overview of orientation for the post-return phase of an intercultural experience, focusing on the re-entry of students and business personnel as examples.

The compiler found the article by McCaffery to be especially stimulating. Published for SIETAR by Pergamon Press. This journal issue is also available from Intercultural Press.

Mestenhauser, Josef A., Gayla Marty, and Inge Steglitz, eds. *Culture, Learning, and the Disciplines: Theory and Practice in Cross-Cultural Orientation.* 1988. This volume is one of three[1] recently published collections of articles that focus exclusively on the theory and practice of orientation. (This collection is primarily focused on university-level orientation programs.) The articles in this volume are as follows.

> Steglitz, Inge. "Survey of University Orientation Programs for International Students and Scholars." Steglitz reports the findings of a survey regarding orientation activities and concepts for incoming foreigners; respondents were 169 foreign student advising offices at colleges in the United States.
>
> O'Driscoll, James E. "The Development of Preacademic Training Programs for Incoming Fulbright Grantees, 1951-1969." The author reviews the history of Fulbright orientation programs.
>
> Sarles, Harvey. "Brief Course on America: An Orientation to the Study of American Culture." Sarles, an anthropologist, describes a ten-day course on U.S. culture that he has been teaching to incoming Fulbright graduate scholars.

Kuhlman, Ann. "Foreign Student Orientation at the University of Pennsylvania." Kuhlman briefly reviews the way her university annually receives some 850 foreign students and dependents.

Cadman, Judith A. "Orientation Services for A.I.D.-Sponsored Participants in Programs Administered by Partners for International Education and Training." Cadman briefly describes the orientation provided for nationals from developing countries on A.I.D.-sponsored visitation programs in the United States.

Byrd, Patricia. "Cross-Cultural Half-Way Houses: Orientation within Intensive English Programs." The author assesses the problems and prospects of intensive E.S.L. programs as vehicles for orienting foreign people to life in the United States.

Landa, Mark. "Training International Students as Teaching Assistants." Landa explains how foreign teaching assistants are trained at the University of Minnesota.

Gamboa, Dario. "The Experiential Approach to International Student Orientation." Gamboa discusses how the University of Minnesota uses a three-day retreat at a campsite for its "Survival Orientation Seminars" for incoming foreign students.

Watts, Karen Rosenquist. "Survey of University Orientation Programs for American Students Going Abroad." Watts reports the findings of a survey regarding orientation activities and concepts for outgoing U.S. students; respondents were 197 study abroad officials at colleges in the United States.

Felsing, Jan. "Something for Everyone: A Search for Common Denominators." Felsing reviews the decision-making process at the University of Iowa that led to the development of a one-day orientation program for U.S. students going abroad.

Clarke, Sue K. "The Orientation Retreat: Preparing 200 Students for Study in 20 Countries." The author describes each of the nine sessions of a weekend retreat for outbound students that is conducted each year by Saint Olaf College.

Baker, Joseph O. "A Three-Tiered Approach to Cross-Cultural Orientation for U.S. Students Preparing to Study Abroad." Baker explains the philosophy and objectives of a program at Brigham Young University that prepares outgoing U.S. students for operational survival, course work, and cross-cultural learning.

Soquet, Julie. "Orientation Development Project at the Experiment in International Living." Soquet discusses the rationale behind the development of a set of youth exchange orientation materials; the materials she discusses are cited in this bibliography in sections 1 and 2 (see Fantini in both cases).

Nicholson, Roger. "Cross-Cultural Training in the Peace Corps." The author briefly describes the history as well as the current objectives and procedures of Peace Corps training programs.

Fowler, Sandra Mumford. "The Navy Overseas Duty Support Program: An Organizational Approach to Cross-Cultural Orientation." Fowler provides a history and analysis of the U.S. Navy's support program for overseas personnel, which focuses on the needs of all family members before, during, and after their sojourn abroad.

Koester, Jolene. "New Data on U.S. Students Abroad: Implications for Orientation." The author reports selected findings of a survey of 5,900 U.S. students who purchased an International Student Identity Card.

Mestenhauser, Josef A. "Concepts and Theories of Culture Learning." Mestenhauser examines at length the concepts and theories used by the preceding authors; among other things, this essay includes definitions of fifty-one technical terms.

Mestenhauser, Josef A. "Adding the Disciplines: From Theory to Relevant Practice." Mestenhauser argues that attention to the academic disciplines has been missing from most orientation programs at the university level; he presents a new model of orientation that reflects the need for professionals who aspire to be educators rather than merely "process people."

The compiler found the articles by Sarles, Fowler, and Mestenhauser (second essay) to be especially stimulating. Published by the National Association for Foreign Student Affairs.

Noesjirwan, Jennifer. *Determining the Worth of an Orientation: Findings from AFS/Australia*, AFS Research Report no. 31. 1985. Noesjirwan carried out an extensive naturalistic evaluation of the orientation program offered by AFS/Australia for adolescents from a variety of cultures who were having homestays in Australia for a year. Among other things, Noesjirwan uncovered ten basic objectives for during-the-sojourn orientation programs, and found that there were important differences among the opinions of the various "stakeholding" groups (AFS administrators, orientation staff members, host parents, the students themselves, and others) regarding these objectives. Noesjirwan's findings will prove thought-provoking for anyone in any host country who deals with young exchange students. Research Report no. 31 condenses Noesjirwan's full four-hundred-page report into thirty-eight pages, to which are appended two brief "afterwords," including "How National Units Can Make Use of This Report." Copies of the full report may be obtained for Aus$10.00 from AFS/Australia. AFS Research Report no. 31 is published by The AFS Center for the Study of Intercultural Learning.

Paige, R. Michael, ed. *Cross-Cultural Orientation: New Conceptualizations and Applications*. 1986. This volume is one of three[1] recently published collections of articles focused exclusively on the theory and practice of orientation. The articles in this volume are as follows.

Paige, R. Michael. "Introduction to New Dimensions in the Theory and Practice of Cross-Cultural Orientation." Paige reviews the key points made by the subsequent authors.

Bennett, Milton J. "Towards Ethnorelativism: A Development Model of Intercultural Sensitivity." Bennett presents an elaborate conceptual model of how intercultural sensitivity is developed.

Grove, Cornelius, and Ingemar Torbiorn. "A New Conceptualization of Intercultural Adjustment and the Goals of Training." (This article is annotated elsewhere in this section.)

Weaver, Gary R. "Understanding and Coping with Cross-Cultural Adjustment Stress." Weaver explores the causes of stress and the coping strategies that can be used by sojourners to reduce it.

Martin, Judith N. "Orientation for the Re-entry Experience: Conceptual Overview and Implications for Researchers and Practitioners." Martin reviews relevant literature and addresses training design issues relative to the re-entry experience.

Juffer, Kristin R. "The First Step in Cross-Cultural Orientation: Defining the Problem." Juffer offers a conceptual framework for intercultural adjustment as a rationale for selecting elements from among alternative training approaches; her special concern is on ways of reducing the negative effects of culture shock.

Triandis, Harry C. "Approaches to Cross-Cultural Orientation and the Role of Culture Assimilator Training." Triandis presents a framework for analyzing cross-cultural training and focuses on the role of one well-researched approach, the culture assimilator.

La Brack, Bruce. "Orientation as Process: The Integration of Pre-and Post-Experience Learning." La Brack discusses an innovative university-level program that attempts to integrate pre-departure and post-return classroom learning for study-abroad participants.

Saltzman, Carol. "One Hundred and Fifty Percent Persons: Guides to Orienting International Students." Saltzman describes a program using persons who are demonstrably bicultural to model effective behavior for foreign university students and other newcomers.

Westwood, M.J., Scott Lawrence, and Rorri McBlane. "New Dimensions in Orientation of International Students." The authors describe a university-level program in which host country students serve as peer-guides and resources for foreign students.

Bachner, David J., and Judith M. Blohm. "Orienting U.S. Student Sojourners to Japan: Context, Approach, and Implications." The authors describe a project of Youth for Understanding that provides a comprehensive orientation for high school students exchanged in both directions between Japan and the U.S.

Winter, Gerhard. "German-American Student Exchange: Adaptation Problems and Opportunities for Personal Growth." Winter looks at university-level exchanges between Germany and the U.S.; he notes student adjustment issues, then conceptualizes intercultural adjustment and the resulting personal growth.

The compiler found especially stimulating the articles by Weaver, La Brack, and Winter. Published by University Press of America.

Seidel, Gred. "Cross-Cultural Training Procedures: Their Theoretical Framework and Evaluation." In *The Mediating Person: Bridges Between Cultures*, edited by Stephen Bochner. 1981. Seidel traces the history of the major approaches to cross-cultural training, identifying three phases: In phase 1, which had its heyday in the late 1960s, most training programs focused on the transmission of factual information about the host country. The inadequacy of this approach became apparent very early in the 1970s, when group-mode amateur psychotherapy was being advocated for many of the ills of society; phase 2 was based on this approach. When this had proved inadequate by the mid-1970s, phase 3 began to gain favor; it emphasized the learning of both information and skills, used a variety of teaching approaches, and attempted to provide trainees with the means to analyze their situation and solve their own problems. Seidel also offers a concise list of general objectives of a cross-cultural orientation program. Published by Schenkman Publishers.

Sygall, Susan. *A Manual for Integrating Persons with Disabilities into International Educational Exchange Programs.* 1985. Included in this manual are methods for recruiting disabled participants for international exchanges, criteria for the selection of host families for disabled exchangees, suggestions on adaptations to meet the needs of disabled persons, methods for integrating the disabled into all aspects of a workcamp experience, and checklists for identifying the special needs of disabled program participants. Published by Mobility International U.S.A.

Triandis, Harry C., Richard Brislin, and C. Harry Hui. "Cross-Cultural Training Across the Individualism-Collectivism Divide." *International Journal of Intercultural Relations*, vol. 12, no. 3 (1988). Three well known authors pool their knowledge in this seminal article, which addresses a topic of major importance for all who help to prepare or support sojourners who are crossing the great cultural divide between value systems that are basically collectivist (associated with the cultures of Asia, Africa, Latin America, and the Pacific) and value systems that are basically individualist (associated with the cultures of Western Europe and North America). The authors begin by setting forth a series of firm generalizations about (1) individualism and collectivism as contrasting cultural value systems, and about (2) idiocentrism and allocentrism as contrasting personal value systems that apply to individuals within both cultural value systems. They caution that, in order for one to interact effectively with a person from another culture, one needs to know something about that person's unique personal background as well as about his or her broader cultural background. The article goes on to give guidelines for "Training Collectivists to Interact with Individualists" and for "Training Individualists to Interact with Collectivists"; each heading is followed by twenty-three separate items of advice. Published for SIETAR by Pergamon Press.

4. GENERAL BACKGROUND READINGS

Althen, Gary, ed. *Learning Across Cultures: Intercultural Communication and International Educational Exchange*. 1981. This book is the product of a group of intercultural specialists who came together in order to develop this comprehensive statement. Chapter titles include "Dynamics of Cross-Cultural Adjustment," "Cross-Cultural Counseling," "Cross-Cultural Training," and "Communication and Problem-Solving Across Cultures." Of special interest is part 2 which discusses "research on learning, and implications for educational interchange." Among the well-known chapter editors and contributors are Clifford Clarke, Margaret Pusch, George Renwick, Josef Mestenhauser, and Richard Brislin. Published by the National Association for Foreign Student Affairs.

Barna, LaRay M. "Intercultural Communication Stumbling Blocks." In *Intercultural Communication: A Reader*, 4th ed., edited by Larry Samovar and Richard Porter. 1985. Barna's brief article is ideal for the newcomer to the intercultural field. She presents five variables in the face-to-face communication process that are major stumbling blocks when cross-cultural contact is involved: (1) language differences, (2) illusive nonverbal cues, (3) preconceptions and stereotypes, (4) the practice of immediate evaluation, and (5) tension and high anxiety. Some of Barna's examples involve exchange students. This article may be found in all editions of Samovar and Porter's reader. Published by Wadsworth Publishing Company.

Barna, LaRay M. "The Stress Factor in Intercultural Relations." In *Handbook of Intercultural Training, Volume II: Issues in Training Methodology*, edited by Dan Landis and Richard Brislin. 1983. Barna's is the only major article in the intercultural field to thoroughly examine the physiological aspects of the stress of intercultural adjustment. She relies heavily on the extensive literature of stress research to explicate culture shock as a normal reaction of the neurological and endocrinal systems to an overload of novelty in the environment. She also discusses the various coping mechanisms—including types of training—that are available to the sojourner. An extensive bibliography concludes this outstanding article, which ought to be required reading for everyone who deals with sojourners of any age group. Published by Pergamon Press.

Bresee, Dana E. "Exchange Program Teenagers Compare Life in Denmark and the U.S.A." *Occasional Papers in Intercultural Learning*, no. 10 (June 1986). Bresee offers an interesting comparison of the lives of young people in two Western cultures. Despite the apparent similarity of the two societies, the differences between them are strongly felt by adolescent exchange students. Many quotes from Bresee's subjects are included in the text, which is organized under these major headings: "Discipline and Responsibility," "Communication and Friendships," and "Ethnic and Religious Differences." Published by The AFS Center for the Study of Intercultural Learning.

Brislin, Richard W. *Cross-Cultural Encounters: Face-to-Face Interaction*. 1981. One of the leading authorities in the intercultural field, Brislin addresses himself to all who have responsibility for the planning or implementation of virtually any type of activity or program involving people from two or more cultures. The information in this volume includes, among other things, (1) the functions of traits and skills in cross-cultural contacts; (2) the positive and negative consequences of shifting one's reference groups; (3) the difficulties involved in moving in either direction between more and less industrialized societies; (4) a wide range of organizational factors that may help or hinder sojourners associated with the organization; and (5) the reasons behind the common tendency to underestimate situational factors (and to overestimate trait factors) when attributing causes to people's behaviors. But Brislin errs in his introduction when he places student exchanges in the same category with tourism and vacations for enjoyment. Brislin's massive bibliography is an important contribution to the field. Published by Pergamon Press.

Condon, John C., and Fathi Yousef. *An Introduction to Intercultural Communication.* 1975. This is a general textbook in the field of intercultural relations. The authors' emphasis is on values and beliefs as well as communication across cultures. Also discussed at length are nonverbal behavior, life styles in the home, language and patterns of thought and rhetoric, translation and interpreters, and sociocultural patterns in developed and developing nations. The authors' intention is to help readers become aware of their own cultural biases, not to compare and contrast behavior patterns across cultures. Condon is an American with years of experience in Mexico, Brazil, Japan, and Tanzania; Yousef is an Egyptian with experience working with Americans in the Middle East and Europe. Their different backgrounds may explain an uneven writing style that characterizes this otherwise useful text. Published by the Bobbs-Merrill Company. Also available from Intercultural Press.

Detweiler, Richard A., Richard Brislin, and William McCormack. "Situational Analysis." In *Handbook of Intercultural Training, Volume II: Issues in Training Methodology*, edited by Dan Landis and Richard Brislin. 1983. Noting that "the English language is rich in words that can describe people at a useful level, [but] poor in such words for describing situations," the authors decry the fact that situational factors have been largely ignored in attempts to understand behavior in unfamiliar cultural settings. They go on to develop a list (with definitions) of 106 situational descriptors, which are then combined into nineteen descriptor groups. A research effort involving international and noninternational university students is described, the outcome of which demonstrates that cultural differences in patterns of situational descriptors do exist, and further that international students do not accurately perceive the culture in which they are immersed. The authors then discuss ways in which the insights they have gained can be applied in the improvement of intercultural adjustment and training. This article should be required reading for all who develop orientation and training programs for sojourners. Published by Pergamon Press.

Dinges, Norman. "Intercultural Competence." In *Handbook of Intercultural Training, Volume I: Issues in Theory and Design*, edited by Dan Landis and Richard Brislin. 1983. This article begins with an excellent historical review of the conceptualizations of what it means to be interculturally competent. Dinges goes on to analyze those conceptualizations in order to determine the relative degree of emphasis placed on a number of dimensions of competence such as dynamic learning, interactional dynamics, stress tolerance, and so forth. He then presents two alternative conceptual frameworks: transcultural maturity and competence and performance-based competence. Dinges concludes with a review of research on intercultural competence. This is a thought-provoking article. Published by Pergamon Press.

Dodd, Carley H. *Dynamics of Intercultural Communication*, 2d ed. 1987. In this textbook suitable for undergraduate and graduate students, the author "attempts to trace the imprint of culture in its effect on communication." The fifteen chapters are organized into three major parts: "Introduction and Background," "Cultural Systems Impacting on Intercultural Communication," and "Interpersonal Communication Systems in Cultural Relationships." Especially valuable chapters deal with the organizing facets of culture, cognitive culture, language, nonverbal messages, culture stress, and intercultural communication effectiveness. Difficult topics such as cognitive anthropology, high- and low-context cultures, the Whorf and Bernstein hypotheses, and the homophily principle are dealt with quite satisfactorily. This text includes photographs and other illustrations. Each chapter begins with a statement of its objectives for the reader, and concludes with suggested exercises and a list of additional resources. Published by William C. Brown Publishers.

Fowler, Sandra Mumford. "Intercultural Simulation Games: Removing Cultural Blinders." In *Experiential and Simulation Techniques for Teaching Adults*, edited by L. H. Lewis. 1986. Fowler provides a rationale for using simulation games, describing them as "metaphors for existing systems" that teach procedures instead of facts and that enable participants to engage in a rehearsal for entering an unfamiliar culture. She concentrates on an analysis of the popular simulation game *BaFá BaFá*, and also describes two other games, *Markhall* and *Barnga*. Published by Jossey-Bass Publishing Company.

Furnham, Adrian, and Stephen Bochner. "Social Difficulty in a Foreign Culture: An Empirical Analysis of Culture Shock." In *Cultures in Contact: Studies in Cross-Cultural Interaction*, edited by Stephen Bochner. 1982. The authors use social skills theory to analyze cross-cultural interaction in the context of educational exchanges. They emphasize that it is the ordinary, apparently trivial, encounters between sojourners and members of the host culture that lead to adjustment stress, which occurs because sojourners, regardless of how adept they may be at home, are socially unskilled in the unfamiliar environment. This article includes a review of the psychological literature on culture shock and a lengthy bibliography. Published by Pergamon Press.

The same authors have also produced a full-length volume entitled *Culture Shock: Psychological Reactions to Unfamiliar Environments*. 1986. Published by Methuen and Company.

Gordon, Raymond L. *Living in Latin America: A Case Study in Cross-Cultural Communication*. 1974. This modest volume reports the findings of a study of the homestays of U.S. undergraduates and Peace Corps volunteers with host families in Bogota, Colombia. The average age of the guests was 20.5 years; their homestays lasted up to six months. (These homestays tended to be more of a host-guest relationship, whereas many organizations sponsoring youth exchanges promote the idea that the foreign student should become integrated into the life of the host family as much as possible.) Gordon convincingly demonstrates that mutual understanding among people from different cultures cannot be accomplished solely through the use of a common language, and that seemingly trivial differences in values and daily habits can be the source of major conflicts. With chapter titles such as "The Bedroom," "The Bathroom," and "The Expectation-Realization Gap," this insightful book will be useful as well as fascinating for all involved in intercultural homestays in any capacity. Published by National Textbook Company. Also available from Intercultural Press.

Grove, Cornelius. *What Research and Informed Opinion Have to Say About Very Short Programs*, AFS Research Report no. 14, rev. ed. 1987. Grove argues that intercultural homestay programs of one month or less in duration may not be likely to attain the important positive outcomes often seen in exchange participants, and may result in certain undesirable outcomes for participants. Several research studies as well as the opinions of recognized authorities are cited in support of this point of view. Published by The AFS Center for the Study of Intercultural Learning.

Gudykunst, William B., and Young Yun Kim. *Communicating With Strangers: An Approach to Intercultural Communication*. 1984. Here in one modest volume is a remarkably compact yet comprehensive and well written introduction to the theoretical aspects of the field of intercultural relations. In their introduction, the authors note that they have concentrated on theoretical issues more than the authors of other general texts and argue that "a good theoretical perspective is also highly practical." Their four major parts are entitled "Conceptual Foundations," "Influences on the Process of Communicating with Strangers," "Cultural Variations and Universals in Communication," and "Interaction with Strangers." In a review of this book, L.E. Sarbaugh said that the authors offer "a nice blend of theoretical perspectives, refinement of conceptualization, and practical illustrations." The bibliography includes more than six hundred entries. The Speech Communication Association cited this book as making a major contribution to the intercultural field in 1984 and 1985. Published by Newbery Award Records; distributed by Random House.

Guthrie, George M. "A Behavioral Analysis of Culture Learning." In *Cross-Cultural Perspectives on Learning*, edited by Richard Brislin, et al. 1975. In this insightful article, Guthrie examines culture learning from the perspective of social behaviorism and applies concepts from that field to the analysis of the problems encountered by sojourners (which he calls "culture fatigue"). The article is especially useful in delineating the parameters of culture fatigue in terms of both the types of problems encountered in the alien setting and the varied and unexpected patterns of response characterisitic of different sojourners. Emphasized is the complexity of the cross-cultural experiences (cognitive, emotional, physiological) and the dubious value of quantitative/questionnaire methods of studying such experiences. The possibility that no cross-cultural training is as good as any available when Guthrie was writing is not ruled out, given the unpredictability of individuals' responses in an unfamiliar context. Published by Halsted Press; distributed by John Wiley & Sons.

Hall, Edward T. *Beyond Culture*. 1976. A survey of members of the Society for Intercultural Education, Training, and Research in the mid-1980s showed that the works of anthropologist Hall have been more influential and inspirational than those of any other author in the intercultural field. Of Hall's four major works, *Beyond Culture* is recommended by this compiler as the one to read if you have time to read only one. Hall was a pioneer in the study of the out-of-awareness features of nonverbal behavior; also discussed in this volume are his ideas regarding high- and low-context cultures, the importance of situations as the building blocks of culture, and several others. Published by Anchor Press/Doubleday.

Hall's three other major works are *The Silent Language* (1959), which broadly addresses nonverbal behavior as a principal feature of culture and includes Hall's thought-provoking "Map of Culture"; *The Hidden Dimension* (1966), which focuses on one key aspect of nonverbal behavior, the use of space (proxemics); and *The Dance of Life* (1984), which focuses on the way humans use time. All of Hall's books have been published by Anchor Press/Doubleday.

Hansel, Bettina, and Cornelius Grove. *Why an AFS Experience Accelerates Learning and the Growth of Competence*, AFS Research Report no. 25. 1984. In easy-to-understand terms, this very short report explains current theories about learning and how, according to these theories, an intercultural homestay experience accelerates the learning process. This discussion is an outgrowth of the AFS Impact Study. Published by The AFS Center for the Study of Intercultural Learning.

Hansel, Bettina. *Literature Review: Studies of the Impact of a Travel-Abroad Experience*, AFS Research Report no. 28. 1984. Hansel's extensive review of recent research on travel and exchange programs found many studies that document the value of a sojourn abroad for personality growth, educational development, and attitude change. The findings of these studies are described and critiqued in this literature review. An extensive bibliography is included. Published by The AFS Center for the Study of Intercultural Learning.

Hansel, Bettina. *The AFS Impact Study: Final Report*, AFS Research Report no. 33. 1986. In this study, experiential learning during a sojourn abroad was explored through an examination of changes found in seventeen before and after self-ratings of over 1,100 adolescent exchange students from the U.S. who participated in AFS year and short programs during 1981. The responses of these students were compared with those of a small (160) group of students who had applied to participate in AFS programs but who, for a variety of reasons, did not become AFS exchangees.

Hansel found that the sojourn experience is most strongly related to learning about culture and place. The AFS students showed marked improvement in their foreign language appreciation and ability and in their knowledge of host country and culture. They also displayed an increased understanding of other cultures as well as awareness of international issues. The respondents in the comparison group showed significantly less improvement in these self-rated variables. Published by The AFS Center for the Study of Intercultural Learning.

For additional discussions of the AFS Impact Study, see either of the following: (1) Hansel, Bettina, and Cornelius Grove. "Learning By Doing." *The Journal of College Admissions*, no. 107 (Spring 1985); (2) Hansel, Bettina, and Neal Grove. "International Student Exchange Programs— the Educational Benefits Real?" *NASSP Bulletin*, vol. 70, no. 487 (February 1986).

Hansel, Bettina. "Developing an International Perspective in Youth Through Exchange Programs." *Education and Urban Society*, vol. 20, no. 2 (February 1988). Hansel begins by considering how an international perspective might be attained by means of lessons and other classroom procedures, concluding that "the crux is that in some fashion the student needs to experience another viewpoint." Noting that the only truly effective way to achieve this goal is to physically immerse the student in an unfamiliar environment, she reviews the advantages of youth exchanges, using the findings of the AFS Impact Study to support her contention. Hansel offers four guidelines for maximizing students' learning from an exchange: (1) maximize involvement in the host culture, (2) allow enough time, (3) provide adequate support to ensure successful coping with stress, and (4) do not eliminate stress. She concludes by discussing ways in which a student's exchange experience can be brought home to benefit those who remained behind. Published by Sage Publications.

Hartung, Elizabeth Ann. "Cultural Adjustment Difficulties of Japanese Adolescents Sojourning in the U.S.A." *Occasional Papers in Intercultural Learning*, no. 5 (November 1983). Hartung presents the findings of her survey of problems faced by all Japanese AFS students who had homestays in the United States during the 1981–82 program year. For example, one of her most interesting findings was that the Japanese students had less difficulty learning to speak English than they had learning what topics were appropriate when conversing with U.S. people in various social contexts. This paper will be useful to anyone who deals with Japanese people sojourning in the U.S.A. and will be suggestive to those dealing with exchange students regardless of sending and hosting nations. Published by The AFS Center for the Study of Intercultural Learning.

Hawes, Frank, and Daniel J. Kealey. *Canadians in Development*. 1979. "An Empirical Study of Adaptation and Effectiveness on Overseas Assignment" is the subtitle of this "Technical Report," which is not about cross-cultural orientation but which makes valuable background reading for anyone with an abiding interest in such orientation. Hawes and Kealey studied technical assistance personnel and their families working in projects of the Canadian International Development Agency in six countries. After examining over one hundred variables, they concluded (among other things) that effectiveness is a broader, more valid concept than adjustment in describing a satisfactory sojourn experience. What makes their findings so worthwhile is their descriptive profile of an effective individual living and working in a developing nation, a profile that can be used to inform the development of cross-cultural training programs of all kinds. (Resource 15 is designed to transmit Hawes and Kealey's major findings to youth exchange participants.) Even those with little tolerance for the jargon of research will find the fourth chapter in this report, "Discussion and Interpretation of Results," to be valuable reading. Published by the Canadian International Development Agency.

Hofstede, Geert. "Cultural Differences in Teaching and Learning." *International Journal of Intercultural Relations*, vol. 10, no. 3 (1986). Hofstede's massive research project on work-related values in fifty cultures is the basis for this discussion of teacher/student and student/student interaction differences, structured according to Hofstede's four cultural dimensions: individualism versus collectivism, large versus small power distance, strong versus weak uncertainty avoidance, and masculinity versus femininity. Even though this article addresses itself primarily to differences in the formal classroom setting, it is vital background reading for those who plan and lead orientation and training sessions because such sessions often occur in a classroom-like setting. And to some extent, Hofstede specifically addresses training; for example, he observes that "in order to be effective as trainers abroad, teachers have to adopt methods which at home they have learned to consider as outmoded or impopular: usually much more structured than they were accustomed to." Published for SIETAR by Pergamon Press.

Kagitcibasi, Cigdim. "Cross-National Encounters: Turkish Students in the United States." *International Journal of Intercultural Relations*, vol. 2, no. 2 (Summer 1978). Kagitcibasi studied the effects of a year-long intercultural homestay in the U.S. on the attitudes of Turkish secondary school students. She found a number of attitude changes, which she attributes to the favorable nature of the sojourn experience. These changes were mainly decreases in authoritarianism and religiosity, and increases in world-mindedness and (to a lesser extent) in belief in internal control and perceived family control. Most of these changes were found to persist longer than one year following the students' return to Turkey. (A more complete description of Kagitcibasi's findings may be found in Resource 24.) Published for SIETAR by Pergamon Press.

Marris, Peter. *Loss and Change*. 1975. Marris, an English social scientist, set out to write a book about the grieving process that follows profound loss or change. But his first chapter, "The Conservative Impulse," is a cogent explanation of why interpersonal contacts across cultures lead to personality disruption as well as to interpersonal misunderstandings. Even though Marris makes no specific mention of cross-cultural problems of an interpersonal nature, his discussion of the deep need for predictability and regularity in everyday affairs is useful in helping us understand why dealings with culturally different people can be so difficult and disorienting. Published by Anchor Press/Doubleday.

Martin, Judith "The Impact of a Homestay Abroad on Relationships at Home." *Occasional Papers in Intercultural Learning*, no. 8 (September 1985). Martin reports her findings from a research project in which she examined the changes in AFS returnees' relationships with their parents, their siblings, and their best friends. Among other things, she found that one's parental relationships tend to improve but that one's best friends tend to change following a homestay abroad. Many actual quotations from returnees are included. Martin's findings will be useful for those who work with returnees, and will be encouraging to the parents of youth who are thinking about participating in an intercultural homestay. Published by The AFS Center for the Study of Intercultural Learning.

For a more technical treatment by Martin of the same material, see "Communication in the Intercultural Reentry: Student Sojourners' Perceptions of Change in Reentry Relationships." *International Journal of Intercultural Relations*, vol. 10, no. 1 (1986). Published for SIETAR by Pergamon Press.

Pedersen, Paul. "The Transfer of Intercultural Training Skills." *International Journal of Psychology*, vol. 18 (1983). Pedersen addresses himself to the situation in which a trainer is attempting to carry out a training program in a culture other than his or her home culture, so that the perspectives and values of the service "provider" is likely to be significantly different from that of the service "consumer." Five sequential stages of work are described that are intended to yield a good training program in such a situation: (1) the needs assessment, (2) the development of the training objectives, (3) the designing of the training, (4) the implementation of the training, and (5) the evaluation of the training. Pedersen states that a comprehensive training design includes a balance of experiential, didactic, and skill-practice approaches, with the degree of emphasis depending on the training needs and objectives. Published by Elsevier Science Publishers.

Rhinesmith, Stephen H. *Bring Home the World*, 2d ed. 1985. Subtitled "A Management Guide for Community Leaders of International Exchange Programs," this volume will be useful for all who deal in any capacity with exchange activities at the local or regional level. Its four sections are entitled: (1) Managing Your Organization: Leadership, Purpose, and Planning. (2) Managing Your Resources: People, Programs, and Finances. (3) Managing the Cross-Cultural Experience: Culture Shock, Counseling, and Global Education. (4) Managing Renewal. The author has had a distinguished career in the management of people-to-people exchange programs. Published by Walker Publishing Company.

Ruben, Brent D., and Daniel J. Kealey. "Behavioral Assessment of Communication Competency and the Prediction of Cross-Cultural Adaptation." *International Journal of Intercultural Relations*, vol. 3, no. 1 (1979). Ruben and Kealey explored the relationships between interpersonal and social competence on the one hand, and patterns of success and failure in adaptation to a new culture on the other. They assessed the extent to which nineteen Canadians had seven interpersonal communication skills prior to leaving for an assignment in Kenya, then assessed the same individuals one year later with respect to the success or failure of their adaptation. They found that the seven interpersonal skills were useful in predicting success or failure in adaptation—but not always in the way that one might expect. For example, the Canadians who, prior to leaving for Kenya, were found to be empathetic, oriented toward human relations, relativistic, nonjudgmental, and tolerant of ambiguity turned out to suffer the most severe cases of culture shock after they arrived in Kenya. This article will be highly thought-provoking for those who design cross-cultural orientation programs. Published for SIETAR by Pergamon Press.

Ruffino, Roberto. "An Assessment of Organized Youth Mobility in Europe." *Occasional Papers in Intercultural Learning*, vol. 3 (March 1983). Ruffino's article is excerpted from the "Concluding Comments" of *Fifteen Studies of Youth Mobility (1982)*, the final report of a survey of fifteen European youth exchange programs, which was carried out by Intercultura (Ruffino's youth exchange organization, based in Italy) for the European Economic Community. The purpose of the survey was to provide a wide representative sample and overview of the types of programs and activities for "youth mobility" that are currently available in Europe. Among other disturbing findings, Ruffino discovered that most of the organizations that were studied attempted to avoid the problems of identity crisis and homesickness by arranging exchange visits of limited duration that would not lead to any radical crisis of values nor to depression due to overlong separation from home. Published by The AFS Center for the Study of Intercultural Learning.

Singer, Marshall R. *Intercultural Communication: A Perceptual Approach*. 1987. Singer, a well known figure in the intercultural field, believes that each individual is culturally unique in the sense that each is a member of a unique collection of groups. As a result, every interpersonal communication is, to some degree, also an intercultural communication, and the study of intercultural communication must be about more than just trying to communicate with foreigners. Singer claims that his text is the first one to explore the process of intercultural communication on the personal, group, and national levels of analysis. As well as focusing on these matters, the chapters in this moderate-length text deal with the roles of culture, perception, identity, and power in the communication process. An especially useful feature is that each chapter ends with a propositional summary. The book concludes with a long bibliography of books, book chapters, and journal articles on intercultural communication. Published by Prentice-Hall.

Smith, Elise C., and Louise F. Luce, eds. *Toward Internationalism: Readings in Cross-Cultural Communication*, 2d ed. 1986. This volume includes fourteen articles selected with a view to helping the nonspecialist gain an understanding of culturally conditioned behavior as it relates to interpersonal relations between peoples from different nations. Some of the articles go beyond analysis to discuss ways in which skills useful in intercultural communication can be acquired. Topics include the complexities of nonverbal communication, the American orientation to action, the nature of verbal self-disclosure, the issues arising when a U.S. person is a guest in a Colombian home, the positive and negative aspects of culture shock, and so forth. Also included is Horace Miner's well known "Body Ritual Among the Nacirema." Published by Harper & Row. Also available from Intercultural Press.

Torbiörn, Ingemar. *Living Abroad: Personal Adjustment and Personnel Policy in the Overseas Setting*. 1982. This volume is addressed to executives and others in the business world who are attempting to deal with the problems of selecting, training, and supporting employees (and their families) who are sent to work in foreign nations. But it is of interest beyond that audience for at least three reasons. First, a major portion of the book is based on Torbiörn's research with Swedish expatriates working in nearly forty nations including the U.S.A. Second, Torbiörn offers a thorough discussion of the psychology of adjustment to unknown settings. Finally, he provides an insightful perspective on culture barriers and a useful procedure for gauging to what extent a sojourner is likely to develop a feeling of satisfaction with any given host culture. Published by John Wiley & Sons.

Walsh, John E. *Humanistic Culture Learning: An Introduction*. 1979. Walsh's modest-length discourse is a thoughtful, insightful, and (regretfully) largely ignored contribution to the literature on the nature of culture. He approaches culture by comparing it to the notion of consensus, noting that this term "denotes collective and general opinion and behavior patterns, but does not necessarily denote complete unanimity." He approaches the learning of culture by stressing its difference from intelligence gathering, noting that "the culture learner is open to the possibility that his own thought and feeling systems might be strongly influenced." Citing Edward T. Hall's *Beyond Culture*, he agrees that "culture learning is a first and indispensable step in a human's liberation from the narrow confinement of his or her own culture in the search for a higher community of mankind." Separate chapters examine history, language, world views, law, and the arts as major humanistic modes of culture learning. Published by The University Press of Hawaii.

Wilson, Angene H. "Returned Exchange Students: Becoming Mediating Persons." *International Journal of Intercultural Relations*, Vol. 9, no. 3 (1985). Wilson reports a study in which adolescent returnees were asked how, with whom, and how often they shared their exchange experience, how they dealt with stereotypical questions, and in what ways they were involved with persons from other cultures. Results show that returnees have limited opportunities to talk about the exchange experience in school, deal with stereotypical questions by "telling the facts" and "speaking positively," and communicate with and help persons from other cultures. Wilson concludes that returned high school exchange students are becoming mediating persons who act as bridges between cultures; she offers suggestions for encouraging returnees in their mediating role. Published for SIETAR by Pergamon Press.

For a more focused statement of Wilson's suggestions regarding returnees, see "Re-entry: Toward Becoming an International Person," *Education and Urban Society*, vol. 20, no. 2 (February 1988).

5. OTHER BIBLIOGRAPHIES

Austin, Clyde N. *Cross-Cultural Reentry: An Annotated Bibliography*. 1983. Austin has structured this bibliography in two units. Unit 1 is a nonannotated, alphabetically arranged list of the 291 citations he has gathered on cross-cultural re-entry. Unit 2 briefly annotates these citations and classifies them according to the type of sponsorship under which the sojourner has gone abroad: "Corporations," "Federally Employed Civilians," "International Education," "Military," "Missionaries," and "General." Student exchange is dealt with under international education. Training manuals and many other types of published materials are cited in this bibliography. Published by Abilene Christian University Press.

Austin also has edited *Cross-Cultural Reentry: A Book of Readings.* 1986. Published by Abilene Christian University Press. This volume is also available from Intercultural Press.

Grove, Cornelius. *A Selected Annotated Bibliography on the Culture of the U.S.A.*, 4th ed. 1989. Fully annotated are more than eighty books about various aspects of U.S. culture; these are organized under the following general headings: "Basic," "General," "Comparative," "Advanced," and "Contemporary." The "Basic" section of this bibliography will be useful for those who deal with newcomers to the United States. The "Comparative" section will be useful to those who are interested in using the mirror of other cultures to better understand U.S. culture. The name and address of each book's publisher is included. This bibliography is revised and expanded periodically. Published by The AFS Center for the Study of Intercultural Learning.

Kohls, L. Robert, and V. Lynn Tyler. *A Select Guide to Area Studies Resources.* 1988. The compilers of this 48-page resource guide explain in their preface that they have not attempted to provide a country-by-country bibliography of everything available. Rather, they have compiled "a basic listing of generic area studies and reference materials that may be often overlooked in a search for country-specific materials." They also cite country-specific bibliographies. Their listing of books and other print media takes up about one-third of this volume and is subdivided into general references, business orientation, and travel. The rest of the volume cites databases, films and videos, slides, microfiche, maps, public services, institutions and libraries, and general references to area studies. Entries include information regarding where to obtain the material and sometimes very brief descriptive comments. Almost all of the materials cited originate in the United States. Published by the David M. Kennedy Center for International Studies of Brigham Young University.

Spencer, Charles, and Vivian Stahl. *Bibliography of Research on International Exchanges.* 1983. This nonannotated bibliography, which includes 312 citations, emphasizes youth exchange research. Its seven major categories are (1) Research Methods, Strategies, and Theory, (2) Research Reviews and Bibliographies, (3) Data Base (Statistics) on Exchanges, (4) Research on Youth (Teenage) Exchanges, (5) Research on Government-Sponsored Exchanges, (6) Research on Educational Exchanges, and (7) Research on International Exchanges (General). When writing to request this bibliography, describe it as "U.S.I.A. Research Report R-5-83" as well as by author and title. Published by the Office of Research of the United States Information Agency.

Trowbridge, Janey, and Sally Walton. *Annotated Bibliography of Culture-General Sources for Cross-Cultural Training.* 1987. This bibliography includes brief annotations of 148 items of interest to leaders and participants in cross-cultural learning programs as well as to researchers and students in the field. The citations are in five categories: (1) Cultural Awareness, (2) Communication and Negotiation, (3) Adjustment and Effectiveness, (4) Management and Organizational Development, and (5) Adult Learning—Theory and Practice. Trowbridge and Walton's bibliography is broader in scope than the present one (Grove's), and is revised and expanded periodically. Published by the Overseas Briefing Center of the United States Department of State.

Ward, Ted. *Living Overseas: A Book of Preparations.* 1984. Included as an appendix in Ward's lengthy self-help book for adults (especially those heading missionary families) is an apparently exhaustive list of "Country-Specific Descriptions and Guidebooks." Published by The Free Press.

ADDRESSES OF PUBLISHERS

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New York, New York 10019

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NOTES

1. The three collections of articles described in section 3 of this bibliography (the ones edited by Martin, Mestenhauser et al., and Paige) each had their origin at an invitational conference on orientation in Minneapolis in November 1984. The conference was conducted under the auspices of the Council on International Educational Exchange (CIEE), the International Society for Educational, Cultural, and Scientific Interchanges (ISECSI), and Region IV of the National Association of Foreign Student Affairs (NAFSA). Financial support was provided by the United States Information Agency (USIA), enabling overseas practitioners and scholars to attend.

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for Youth Exchange Programs

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